

“General truths which are themselves a sort
Of elements and agents, under-powers,
Subordinate helpers of the living mind.”

—Wordsworth.

*“New occasions teach new duties ;
Time makes ancient good uncouth.*

—Lowell.

“Common sense is essential above all other qualities to the idealist ; for an idealist without common sense, without the capacity to work for actual results, is merely a boat that is all sails, with neither ballast nor rudder.—
Theodore Roosevelt.

INDIAN SCHOOL ORGANIZATION

MANAGEMENT, DISCIPLINE, TONE, AND
EQUIPMENT

BEING THE

INDIAN HEADMASTER'S GUIDE

BY

PERCIVAL WREN, M.A. (OXON.)

INDIAN EDUCATIONAL SERVICE, BOMBAY

(ASSISTANT DIRECTOR OF PUBLIC INSTRUCTION IN THE BOMBAY PRESIDENCY)

“Nothing but truth in all its main plan, and thorough completeness through all its functions in the school organization, both indoors and out, can make boys feel that school is but one body, one army; that masters and boys are united in one life, with one standard round which they rally; one battle-cry, truth and honour for all; one object, *true progress and true power*.”
—*Thring*.

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“The wise treatment of children is most difficult, but it is a subject well worthy of study, and cannot be evolved by each teacher for him or her self. It is a subject which has required and received the attention of generations, and must receive the attention of many more. There is a theory to be known and a practice to be learned; and training for properly dealing with all the early years of childhood is absolutely essential to the teacher. The idea that training can be dispensed with, and replaced by natural instincts, is as absurd as to suppose that a doctor can cure disease by natural instinct, or an engineer build a bridge without training. Accumulated information of the race *must* be handed down among teachers, as among every other profession; and a period of training—more thorough, as I believe, than is even at present recognized—is an absolute essential, if the teaching profession is to take its due place, receive its due honour, and perform its due work, in the world.”—*Sir Oliver Lodge.*

P R E F A C E.

THE object of this book is to supply the long-felt want of a work on the Organization of Schools under Indian conditions. Books written by American professors, superintendents, and teachers, dealing with Organization under American conditions, or by English teachers for the use of their brethren of the County Council Schools, have but a limited utility to the Indian head-master, to the aspiring Indian assistant teacher, or to the Indian student-in-training who has to make a theoretical study of the subject. For in this, as in other departments, India has her own private and peculiar problems in addition to those which face countries of an indigenous educational establishment, and to those which are as old and new as Time.

It is hoped that the book may be found useful by Indian students-in-training and teachers in general and by head-masters in particular; and that it may prove suggestive to Indian educationists whose experience happens to be less varied than that of the Author.

P. WREN.

POONA, 1910.

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INTRODUCTION.

HISTORY has a reputation for self-repetition to maintain, and has been consistent in this respect in the history of educational error and backsliding, for the mistakes and misapprehensions which threatened to vitiate, if not ruin, Education in England are being duly repeated in India, in spite of the labours of the Education Department.

This is largely due to the fact that Education, unlike Law, Theology, Medicine or War, seems doomed, in all countries, to fall into the hands of those who know not what it is, and know not what they do.

From bodies of illiterate petty shopkeepers, forming the "managers" of an elementary school, to bodies of men distinguished in any other path but that of Education, forming a University Senate, the sad old story is repeated (in more than one country)—that "in Education alone, to have had neither training nor experience is no bar to being an Authority".

That all should be interested is infinitely desirable : that all should be able to interfere is calamitous.

In 1902 the President of the Royal Society (Sir William Huggins, K.C.B.), in the course of an

address to that distinguished body of learned men, remarked :— .

“ Our system of higher education is too mediaeval in spirit. In accordance with the traditions of the past, it deals with words rather than things ; it is based too exclusively on the memory of what is known, and too little, if at all, on individual observation and reasoning. The evidence seems clear that the present inappreciative attitude of our public men, and of the influential classes of society generally, towards knowledge and scientific methods of thought, must be attributed to the too close adherence of our Universities, and through them of our Public Schools, *and all other schools in the country downwards*, to the traditional methods of teaching of mediaeval times. The incubus of the past makes itself felt, especially in the too strict retention of educational methods in which the first importance is given to the reproduction of knowledge from memory, to the acquiring and applying of what is already known ; with little, if any, guidance and encouragement to the undergraduate student in the direction of research and of independent reasoning. .

“ The first steps in the direction of true reform must be taken, it seems to me, by the Universities in the relaxation, to some extent, of the established methods and subjects of their examinations, for only in this way can the schools of the country, from the higher school downwards, be set sufficiently free to be able

to improve and enlarge their traditional teaching which has been carried down, with but little change, from the Middle Ages.

"This is not the place for a discussion of the extent to which the studies of our higher schools, and secondary education generally, require to be reformed to meet adequately the larger needs of to-day, but it is obvious that the direction in which changes should be made is in that of the development of self-helpfulness and a spirit of free inquiry, as opposed to the traditional teaching of the past."

What applied to England then, applies to India to-day, and we are still sufficiently "mediaeval in spirit" to teach English as a dead language (for example)—because all mediaeval "education" was the learning of Latin,—and the dead hand of the European monk of the Middle Ages to-day oppresses the Indian schoolmaster and injures the Indian schoolboy. *Mortmain* in the educational life of the twentieth century!

How much longer will so many Indian schools be organized with the sole view of catering for the peculiar people appointed by certain second-hand and mediaeval-minded Universities to increase this "importance given to the reproduction of knowledge from memory," and the efforts in "acquiring and applying (?) of what is already known, with little, if any, guidance and encouragement to the undergraduate student in

the direction of research and of independent reasoning”?

Independent reasoning, if the idea of such a thing was ever conceived, would be regarded as a sinful waste of time in most Indian schools to-day. “Learn it, boy, learn it,—they ask that in the Matriculation” is the cry, and the wretched boy learns “*it*,” but never learns *to think*; learns his definitions of *onomatopœia* and *prosopopœia* but does not learn to speak English.

And if certain Universities will insist on following a system from the traditions of the past that “deals with words rather than things and is based too exclusively on the memory of what is known, and too little, if at all, on individual observation and reasoning”—is it not time that head-masters strove to cut themselves free from their leading-strings and (so far as they must work merely for an examination) worked for the School Final Examination, preparing boys for the time when they leave school by giving them a training in “individual observation and reasoning”—which this examination endeavours to encourage?

Parents need education on the subject of Education very badly, and one of the duties of the head-master is to endeavour to show them the folly of sending a boy to sit in a school until he can amass a sufficient store of worthless knowledge to “satisfy” the examiners at the Matriculation Examination—to satisfy their thirst for definitions of *onomatopœia* and *prosopopœia* and so forth.

Schools should be organized for boys, not for examinations, and the one and only standard that the head-master should be asked to take is *the welfare of the boy—mental, moral, and physical*.

Why should the ignorance or the faddism or the folly of a retired tradesman, a briefless barrister, a workless potterer—or of anybody else, be allowed (through a University Examinership) to influence all school organization and the physical, spiritual, and mental well-being of thousands of children?

Organize the school to benefit the scholar,—to train his faculties; to widen his outlook; to cultivate his mind; to form and strengthen his character; to develop and cultivate his æsthetic faculty; to build up his body, and give him health and strength; to teach him his duty to himself, the community, and the State;—in short, to make an honest, capable, and healthy man of him;—organize the school for *this*, and not to prepare him for the Matriculation Examination.

In this connexion the following remarks by the Hon. Mr. W. H. Sharp, Director of Public Instruction in the Bombay Presidency, are of the highest interest:—

“To every attempt to introduce greater flexibility into our educational system the extraordinary fascination exercised by the Matriculation opposes a gigantic obstacle. It is hardly correct to say that the course of secondary education is determined by the Department, or even by the University. It is determined

very largely by the Matriculation examiners whom the University sets up from time to time. If an examiner affects English idioms, boys and girls all over the Presidency commit thousands of English idioms to heart ; if he affects obscure points of grammar, it is the same with rules of grammar ; if he affects tricky examples in algebra, all the candidates practise algebraical tricks. Whenever you go into a school and ask why some foolish thing is done, the answer is *the Matriculation*. Why do they spend a whole weary hour over the paraphrase of eight lines of unsuitable poetry? *The Matriculation*. Why do they try to commit their history books to memory? *The Matriculation* (where they have to answer in English, a language they scarcely understand). Why do girls neglect the studies more suitable for their sex, and labour at those of boys? *The Matriculation*. Why do hulking youths of twenty or over, railway employés, office hamals, and the like, toil in night schools at Sanskrit and classical English? *The Matriculation*."

And elsewhere :—

"Unfortunately the overwhelming fascination of the Matriculation continues to attract most of the better boys, and so long as this is the case very good results cannot be expected from the School Final candidates. The University has now committed itself to the retention of the Matriculation, and it remains to be seen how far the better class of boys will come to recognize

that it is in their own interest to pass the School Final Examination as well."

It is in the power, as well as in the duty, of the head-masters to free Indian Education from this incubus—by discrediting it, refusing to bear it (at the dictates of foolish and ignorant parents), and by faking a higher ideal in the organization of their schools than the attempt to produce "Matriculants".

P. WREN.

POONA, 1910.

PART I.

ORGANIZATION.

"How can any other department be compared with the education department? Is not the entire life of the world centred in the children? Is not our first care for their best culture? More than this, are not all the other departments, important as they are, accessory to the one great fundamental question involved in the highest interests of the children? How can other departments be put on the same level? And yet, strange to say, it is usually much easier to get the best of modern appliances for these other departments than for the school."—*Preston Search*.

"A good school always nourishes the same interests; it always leads to thinking as well as observation: it always points to the beautiful in the world and to the sublime above it; it always awakens sympathetic participation for domestic and civil weal and woe."—*Herbart*.

"How to provide effective education must always be the most vital question a nation can deal with, as it is the most vital question a family can deal with."—*Thring*.

SECTION I.

MACHINERY.

"Amongst others myself having first had long experience of the manifold evils which grow from the ignorance of a right order of teaching, and afterwards some gracious taste of the sweetness that is to be found in the better courses truly known and practised, I have betaken me almost wholly for many years unto this weighty work. . . . And for the most part wherein any good is done, it is ordinarily effected by the endless vexation of the painful master, the extreme labour and terror of the poor children with enduring far overmuch and long severity. Now whence proceedeth all this but because *so few of those who undertake this function are acquainted with any good method or right order of instruction fit for a school.*—*John Brinsley*: "Consolation for Oure Grammar Schooles" (1621).

"Self-government cannot exist where the general spirit of interference prevails, that is, the general disposition in the executive and administration, to do all it possibly can do, and to substitute its action for individual or minor activity, and for self-reliance."—*Lieber*.

"While books can teach, only personality can educate."—*Parkhurst*.

"You may have confidence that the Almighty did not exhaust Himself in the pedagogic field when He made Arnold. There was still some cosmic energy left for the production of men who could teach others to teach, and inspire them with the noble aims of true educators of youth"—*Laurie*.

"I know that this work, next to the office of preacher, is the greatest and the best. Nay I know not even which is the better of the two, for young trees be more easily bent and trained. Count it one of the highest virtues upon earth to educate faithfully the children of others which so few do by their own."—*Martin Luther*.

"Indeed the learned or cultured man is he who is free from envy or jealousy or self-conceit; who cares not for luxuries, but leads a simple life; who is self-controlled, and not tainted by insincerity, pride, or anger."—*Baudhayana*.

"For the making of the head of the school, whether master or mistress, there are required many qualities: knowledge, the art of imparting knowledge, experience, tact, the art of managing children, and so on. But the union of all these qualities, though it may produce a good master or mistress, does not suffice to make one of the very first class. To make the perfect head of the school, there is needed, in addition to all these, a quality which is undefinable—and which resides in the personality of the individual. It is not possible to analyse this quality any more than it is possible by dissecting a man's brains to find wherein resides the soul or the spirit of life. But that it exists is beyond question."—*R. A. Lamb*.

CHAPTER I.

THE HEAD-MASTER.

“They have a saying in the West that ‘all are for each and each is for all,’ whereas with us it is a case, I fear, of ‘each for himself and only God for us all’. If, therefore, you desire to develop the character which will enable you to discharge properly your duties and responsibilities in the State, you have a treble duty to perform—firstly, to conquer the many shortcomings of your character, to extirpate from your mind the pernicious effects of early teachings and surroundings; secondly, to teach and help your coadjutors in public work to do the same; and thirdly, to organize the work itself.”—*S. Sinha*.

WHAT the mainspring is to the watch, the fly-wheel to the machine, or the engines to the steamship, the head-master is to the school.

Schools are good or bad, in a healthy or unhealthy mental, moral and physical condition, flourishing or perishing, as the head-master is capable, energetic, and of high ideals, or the reverse. Great head-masters make great schools, and schools rise to fame or sink to obscurity as greater or lesser head-masters have charge of them. The character of the school reflects and proclaims the professional character of the head-master. He is the seal and his school is the wax; and few men have higher duties and responsibilities than the head-master.

The head-master is both “born” and “made”. Unless he be born to certain qualities, abilities, and characteristics (of firmness, tact, resourcefulness, dignity, impressiveness, and personality), he will never be “made” into the successful head-master. Whatever may be the natural advantages to which he is “born” he has also to be “made” by study of his profession, experience, and by learning from the experience of others.

For he has to be not only a teacher (and that first and foremost)

an organizer, a manager, and a disciplinarian, but also a man of parts and presence who can deal firmly and tactfully with teachers, boys, and parents; a man who can lead and make others follow; and a man to whom respect is involuntarily and inevitably paid by all under him.

It must not only be known by his staff and scholars that he is their master by appointment, but *felt* that he *is* their master by superior ability, energy, and character.

To be all that he should be to his school, the Indian head-master must be the most hard-working man in it. He must not enter upon his new duties, when first appointed, with any such feeling as "I have now come into the peaceful and quiet harbour of Head-mastership after the arduous crossing of the seas of Teachership, and am about to enjoy well-merited repose in a dignified sinecure". On the contrary, when appointed to head-mastership, the increased salary received represents increased work, increased responsibility, increased duties—in fact the addition of organization and management and the discipline and care of many to the teaching of a few.

To routine and executive are added policy and administration, and the head-master is paid more because, if he does his duty, he has far more to do. Hitherto he has been concerned with the mental, moral, and physical development of perhaps thirty boys. Now he is concerned with this in the case of the highest class; with the superintending of that of, perhaps, hundreds of boys; with the supervision of the staff and their direction and improvement; with the condition and care of the school-building, furniture and apparatus; with classification, curriculum, time-tables and registers; with the school hygiene, its ventilation and cleaning, school epidemics and accidents; with discipline and tone; with the supervision of playground, dormitories, hostel, class-rooms, office-work, copy-books and exercises, the laboratory, admission and registration, examinations and promotion, and a hundred and one minor daily details of material, machinery and service.

He has to be as nearly omniscient, omnipotent, and ubiquitous as it is permitted to man to be.

If he does not do all this, and is not all this, his school is a

failure, or his work and place are usurped by some one else, and he becomes a poor despised puppet where he should be absolute and autocratic ruler.

In addition to many duties and great responsibilities the Indian head-master has great opportunities. If every head-master in India had a fixed determination to devote his life to the welfare of India, and were a true patriot, the head-masters, more, perhaps, than any other class, could hasten the regeneration of the country and the dawn of the day which should see the last of those shameful customs which are India's real enemies and oppressors.

Who has such an opportunity as the Indian head-master of showing (to pupils and parents) in their true colours and perspective the horrors resulting from child-marriage, female seclusion, parental indulgence and lack of discipline, insanitation, loose political gossip before children, and the general encouragement of sexuality and childish precocity?

Each head-master who, in addition to a record of duties done and responsibilities taken, has one of opportunities seized—and who has taken advantage of his position to spread the universal gospel of sanity and sanitation, of light and of love, of the wholeness and wholesomeness which are holiness, and which is above and beyond all denominational gospels—has done more for his country than all the political agitators combined, and is worthy of the statue in the market-place. It is through this type of head-master, and perhaps through him only, that India will some day take her place among the self-governing colonies of the Empire, for it is by *deserving* and not by clamouring that nations and individuals rise to power (and it is he who *teaches them to deserve* who is their friend, and not he who teaches them to clamour). (It should be the aim and object of the conscientious and patriotic head-master to educate the parents of his day, and the children who will be the parents of his morrow, to be clean-living, fair-dealing, straight-speaking citizens; and it should be his practice to work, in school and out, for reform and freedom,—reform of injurious and degrading social customs, and freedom from superstition, false hopes, and false ideals. Duty, Responsibility, and

Opportunity make the head-masters one of the most important classes in India to-day.

Nor can his manifold duties be performed by sitting in his office when not teaching in his class-room.

It is false economy for a head-master to teach for more than an hour a day, if the remaining four or five hours do not give him sufficient time to spend at least two separate ten minutes in each class-room of his school, and to efficiently supervise such office-work as correspondence, registration, the marking of exercise-books, and interviewing boys, teachers, or parents who may have occasion to visit him. The person who judges the work of the head-master of a large school by the number of hours he teaches, does not know how to judge his work at all.

So far as his work can be judged, otherwise than by results, it should be judged by the time spent in *each* class-room of the school; the time spent in writing, marking, or interviewing in his office; that spent in the compound, supervising drill or games; that spent in a tour, comprising, laboratory, hostel, hall, gymnasium, garden, compound, servants' quarters and latrines (to see that the work of all menials has been properly performed), and that spent in the actual teaching of his subject or class.

The head-master who is a mere teacher or mere clerk, or combination of both, has been ill-chosen for his post (or perhaps arrived at it by the "crass seniority" which has such a universally paralysing effect wherever rampant) and is either ignorant of, or indifferent to, the true functions of the holder of the office—which are those of organizer, leader, governor, business-director, co-ordinator, superintendent, example, teacher, guide, philosopher, and friend.

A good average normal day for the head-master of a big school (and who is an active, energetic, and conscientious man, regarding himself rather as a burnished steel mainspring than as a gilded, wooden figurehead, and who puts his great duties before his great dignity) is as follows :—

Morning.—Arrive at school ten minutes before the time of assembly and entry to class-rooms. Witness assembly-parade and remain to render late-coming a practice of discomfort. Visit each class-room quickly to see that work has begun promptly. Go to office to deal with post and dispose of visitors.

Commence a class-to-class visitation, remaining for a longer or shorter period in each room as circumstances may require. Make inquiry by name after any boy notorious for laziness, mischief, irregularity, unpunctuality, etc., and take careful note of any matter suitable for mention in the weekly conference of the staff—such as good or bad teaching, methods, and devices, undesirable or commendable action of any teacher, use or misuse of furniture and apparatus, and anything else of general interest or importance. Proceed to Seventh Standard, or other class, and give the regular lesson in English, or other subject, during the last hour of morning session.

Recess.—Take refreshment, and then go to playground and supervise games. Take note of likely players for the School Eleven and study the human boy under natural conditions.

Afternoon.—Witness assembly-parade and wait a few minutes to greet late boys or teachers. Walk round school quickly to see that work has begun. Return to office and see visitors. Do office work, such as glancing through the corrected exercise-books, copy-books, or note-books of one of the standards, to check the teacher's correction thereof. Visit every class-room and remain for a few minutes in each, going in a different order from that of the morning's visit. Make a tour of all premises with clerk or head-pattiwallah and send for any menial whose work is found unsatisfactory. Inspect games-kit, interview prefects, or watch drill and gymnastics. Office. Leave school after boys and staff have gone.

This is a better and more useful day than one consisting of three hours cramming and grinding with the matriculation class and two of somnolence in the office.

No one in the school, teacher, boy, or servant, should know that he is at any given time quite free from danger of discovery by the head-master if he is shirking his work. If the head-master has a regular class-lesson at a daily fixed hour he should make a point of always paying a visit to some part of the school during the course of that lesson, while the class is writing, working an exercise, or is otherwise fully employed. The head must be ubiquitous or the school will not be working at full pressure. He cannot apply the proverb "What you want well done, do yourself," but he can paraphrase it to "What you want well done, see done yourself," and apply it constantly and continuously.

And, so far as possible, all this supervision must be performed in the rôle of friend and helper, and not of spy or carping critic. The head-master must not fall into the attitude of "I will go and see what So-and-So is doing, and tell him to stop doing it like that

at once," but must visit class-rooms as one who has no doubt that everything is all right and who is anxious to assist or advise in any way he can.

He can do much to further school interests and school discipline. A study of the adolescent pupil, means of stimulating pupils to continue their work, and co-operation with the teachers all come within his field of work. He must improve aims and means, create harmony and uniformity in school work, stimulate and supervise instruction and discipline, transmit instructions to the teachers and enforce obedience to them, prepare reports, meet parents, organize assemblies, meetings, and the like.

First of all, supervision means an actual inspection. It implies a first-hand contact with (1) the product, and (2) the process. Such inspection should have the spirit of co-operation about it. Good work rather than bad should be sought, and faults should be used as a basis for aid and correction.

Inspection and examination should be used, not as a lash to drive teachers, but as an instrument by which approval is made possible, as a means by which the social reaction is made complete. The teacher should be encouraged to show work and method, to invite examination and criticism. In the second place supervision implies criteria by which method and result can be judged. The principal must have a clear idea of what can be expected under the existing conditions, and this idea should exist at the same time in the minds of the teachers. The criterion for judgment should not be some hidden mysterious thing which only the principal knows, but it should be something which has been developed and which exists in the minds of the teachers.

Finally, supervision implies that the principal has the ability to go calmly over the results of his investigation, carefully to weigh the evidence by comparison with some more or less fixed standard, and humanely to allow for conditioning circumstances. Systematic, rational, and sympathetic interpretation and valuation will enable the principal to give a proper mark for instruction and discipline.

First-hand contact demands a reasonable method and a fit time for the inspection. The method of procedure in instruction and discipline can be seen only by quiet visitation. The visit may be short or long. Often a minute or so is sufficient to tell the principal how matters stand for the particular lesson in question. If a longer visit is necessary, the principal should ask the teacher's permission to sit and look on. Casual inspection can be made incidentally. A principal may drop into the room to ask the teacher for a book, a boy, or what not. A glance at the boys, the board, the teacher, is often all that is necessary. The entire manner of the principal should be that of a welcome visitor.

With the permission of the teacher, visitation may be supplemented by a conversational and relevant oral questioning of the class. This is necessary if the principal thinks (1) the pupils have not the proper basis for assimilation,

(2) the teacher is going too rapidly for the pupils, (3) the appeal is not made to the right sense organ, (4) all the pupils are not active, or (5) they are not allowed enough expression, or the right kind of it.

Questioning is also necessary to ascertain whether the lesson is one of development, review, drill, or test.

The principal may also talk quietly with the teacher before leaving. Such conversation should be for the purpose of further information and not for the correction of the teacher. Correction of the teacher should never be made in the room before the pupils. Such talks should never develop into argument. The principal may inquire concerning the kind of lesson, the method employed, the material used, the outline followed, and so on. Casual glances at the desk will give some information of possible plan-books, apparatus, material, etc.

Actual presence in the room is the best way of judging efficiency in method. Secondary means will aid in correcting such judgments. These are (1) examination of the work turned out, and (2) inspection of the teacher's plan-book, progress-book, and apparatus made and used by him. Results can be ascertained by careful examination of written work handed in, by a close observation of manual work, and by sporadic written tests and examination. Informal questioning of the class from time to time is also of aid.

Discussion will be helpful in bringing to light the teacher's knowledge of method and subject-matter. Such information should be used for purposes of verification, or should suggest further visitation and inspection.

Time of visitation is an important factor. The principal should not be satisfied with a single visit. The best teacher can be made to appear inefficient if visits are made on rainy days, on days preceding holidays, or when the principal happens to hear of things which do not suit him. A number of visits should be made and they should be distributed more or less evenly among all the teachers. Consistency and persistence should be shown. The time of day when the visits are made is immaterial; good discipline, however, is best judged before sessions and shortly after sessions. Discipline on the stairs and in the halls should not be attributed wholly to the teacher. Such discipline is more or less the result of the principal's efforts.

The principal should not attempt to find out what the teacher has done by privately interrogating the pupils. Nor should he question the class during the teacher's absence for such a purpose. Neither should he judge of the work done in one standard by the showing which they make in another immediately after promotion. Pupils rarely show at their best after promotion. The shock due to new surroundings, the inability of the pupils to adapt themselves to the general management of the new class, the lack of a well-developed social support, will tend to check expression and confuse thought.

A most offensive method of supervision is that based on a "cram" test given at the end of the term. Where a principal is solely responsible for the questions, a teacher is driven to teach answers to such questions, and not the subject-matter concerned. Moreover, as is actually the case in some tests, the examinations can be so manipulated as to obtain almost any results which

the principal may desire. As he knows what work has been done he can arrange his questions so as to get any per cent from the class. This is not pleasant to contemplate, but its truth can hardly be denied. Excessive supervision is offensive.¹ Especially is this the case if such supervision is followed by silence or disapproval. Inexperienced teachers need more supervision than the others, but favours in this connexion should be distributed as impartially as possible.

Mechanical supervision is almost as bad as none at all. Written lists of topics taught, books with plans, notes, etc., are not necessarily an indication of work done. So, too, written directions and instructions sent by the principal give little indication of his efficiency in co-operation and supervision. Supervision in general is pernicious if the mark given is not based upon successive and persistent visitation, actual examination of the work turned out, and comparison of such data with a criterion fully known and appreciated by the teacher. Personal bias, dislike, a dependence upon general principles, and guess-work of any kind, should be eliminated. The criteria by which a principal is to estimate efficiency may be primary or secondary. First and most important are the actual instruction and discipline in the class as determined by correct methods of supervision. Secondary bases of valuation are (1) effort in class-work, (2) preparation as shown by note-books, knowledge of subject-matter and scholarship, and (3) personal appearance. Secondary bases should be investigated if inefficiency in instruction or discipline are evident.—*Felix Arnold*.¹

The head-master, more than any member of his staff, should bear in mind the importance, the essentiality, of reading, investigation, study of the practical work of others, and the adoption of all possible means of other kinds, to keep himself abreast of the march of improvement and development in educational methods, both in teaching and organizing, as well as in new ideas in psychology, physiology, and school hygiene. "The true teacher can never be said to have mastered his subject, because his subject is co-extensive with human nature. As infinite as the human mind is in its variety, ought the resources of the teacher to be. And there is no *natural* progress towards perfection," says Thring, and all that applies to the teacher applies doubly to the head-master, the teacher of teachers.

It is also the duty of every head-master to keep himself as "young," fit, active, healthy, physically energetic as possible. To a very great extent good health can be commanded, and it is a head-master's duty to *others* to command it; for a sick and sorry head, seedy, lethargic, morose, and despondent, cannot

¹ "School and Class Management." The Macmillan Co., New York.

possibly be the head of a healthy scholastic body. To the man who cannot play games, and who thinks he is too old or too dignified for physical exercise with dumb-bells or clubs, a fairly long and brisk daily walk may make all the difference between a long, merry life and a short, sad one. And the more he keeps out of his office-chair the better for him. In India the more one does the more one can do, and the less one does the less one is fit for; and during the hours of daylight nothing is so tiring as rest.

The head-teacher is generally teacher, director, and superintendent. His opportunities for good are great and many. His responsibilities are, therefore, commensurate therewith. No one could desire a more responsive field for sowing good seed than that represented, as a rule, by the scholars of a school. The head-teacher's influence must depend primarily on his strength of character.

In order that the sum of his influences may be great over both staff and pupils, the following are the chief qualities and powers it is desirable for him to possess: (1) lofty sense of duty; (2) broad sympathy—not willingly “to brush the down from a butterfly's wing”; (3) sound judgment; (4) power of insight into character; (5) love of his work; (6) originality or initiative, and belief in “the continual law of progress”; (7) self-control; (8) organising power; (9) firmness; (10) persuasive powers of speech; (11) general purity of character; and (12) ability to breathe the spirit of it into the school. Of course this array of qualities is somewhat ideal. A detailed knowledge of school work is presumed.

It should be borne in mind that every head-teacher worthy of the name is generally regarded by his scholars as an ideal personality possessing extraordinary knowledge, and gifted, too, beyond the run of ordinary mortals. Honour, justice, truth are presumed to govern all his actions. This general and illimitable faith in him, combined with the reality of his own powers, are forces which he can direct to perfect the organization and control of his school. The greatest care and circumspection are of course necessary if the scholars' ideal is to remain unsullied and unshattered amidst the daily provocations to which he is subjected. Self-watchfulness ought to be his constant sentinel.

The principal duties of the head-teacher are included in (1) organization, (2) supervision, (3) teaching, and (4) examination; or, to use official phraseology, “the general control and supervision of the instruction and discipline.” The special aim of the school, its size, the number and capabilities of the assistant teachers, are factors in determining a wise distribution of time over these various parts of a head-teacher's work.—*Bray*.¹

Every wise head-master will keep a Log Book in which he will enter daily a brief account of any event of interest, as well as

¹ “School Organisation.” University Tutorial Press, London.

facts, of importance, results of educational experiments, useful statistics, records of progress and so forth. Such a book will assuredly be of great help to himself and his successors, will form an invaluable record, and may prove a valuable defence. Details regarding any serious punishment or accident should be entered immediately and accurately, and the account signed by a responsible eye-witness of what occurred.

CHAPTER II.

THE STAFF.

✓ The first condition of a good teacher is that he shall *be* a teacher, and nothing else, that he shall be *trained* as a teacher and not brought up to serve other professions."—*Mark Pattison*.

✓ "This then is the function of the teacher—not to cram, to hear lessons, and to direct details—but to inspire, to suggest, to utilize, and to bless. A policy of this kind would reconstruct the school, would bring salvation to the so-called dullard and dunce, and would lift every pupil into an atmosphere of higher achievement and ethical culture. Its realization lies directly before the school of to-day."—*Preston Search*.

"Young men come from the great knowledge-shops of the Universities, with their honours, their learning, and their intellectual sword-play, and scorn low classes, being ignorant of the variety of the human mind, ignorant of the exquisite skill and subtle simplicity wanted to meet the twistings and windings and resistance of uncultivated humanity. They have got hold of a lump of knowledge, and go about with glorious effrontery, pushing it into every keyhole, and are angry that the locks will not open. Why, it is not a key at all as yet, and if it was a key there are more locks than one in the world—and more minds."—*Thring*.

✓ "The assistant teacher's interest in the school ought not to be limited to his class. His horizon, theoretically at least, should be as wide and extended as that of his chief. Everything that concerns the school as a whole should excite his interest and bring his help if desired. Loyal co-operation with the head-master and devotion to his scholars are the sum of his duties."—*Bray*.

CHAPTER II.

THE STAFF.

‘To the teachers in this school I wish to say that they should never forget that their business is to educate and not merely to instruct, that they must not only inculcate in the minds of their pupils the elements of knowledge but also lay in them the foundation of character, foundations which lie as I am not weary of repeating, in conscience and courage and courtesy.’—*R. A. Lamb.*

“Men are of more value than walls, so the most important constructive fact in a great school is that there shall be a *permanent* staff of masters, with their incomes depending on their work. A great school will not have its masters birds of passage, and a great school will not have too few masters.”—*Thring.*

As a rule, the head-master does not choose his staff, because he cannot. Frequently he does not train it, perhaps for the same reason. One of the most fruitful and effective departments of his labour for the training of the children committed to his care should be the training of their trainers.

His staff may or may not be certificated teachers, but in any case it is to be assumed that the head-master has had a longer and wider experience than they, has seen more, heard more, read more, and done more, in the sphere of educational activity, and is their superior in professional knowledge and ability as well as in office.

In his allotment of his teachers to their classes he should be guided by the supremely important principle of individualism, and secure the maximum of economy by letting each one follow his bent, find his level, and work in his natural environment. The square peg is not adapted to the round hole. The most highly qualified graduate may be in his element with the youngest boys; a junior undergraduate, with no bent for real teaching, may be more useful in a studious and self-helpful upper standard; a man

of kindly, cheerful and attractive personality may be found to work wonders with a class cowed, sullen, and oppressed by a mere martinet; an undisciplined and over-exuberant form, containing an undue proportion of too choice spirits, might benefit by a year with a teacher better known for severity than mildness; and a nervous, excitable, and eccentric man, who is a pronounced failure with upper classes that take advantage of his lack of firmness and his unimpressive personality, might be most useful and successful with the lower standards. As in teaching, so in allotting the duties of the staff, knowledge of, and allowance for, individuality is all-important.

In Indian schools the head-master often finds himself hampered by the fact that he has three or four vernaculars to arrange for, and by considerations of Second Language and Science, but so far as possible he should discover the special traits, abilities, idiosyncrasies, weaknesses, and general professional characters of his men, and then organize the staff in the light of this knowledge. Too often the man at the top is there by lapse of time, and the man at the bottom is there by lack of it, whilst the intermediate positions are held according to length of service. There should be no top and no bottom in this sense, for there is no greater sin of organization than the putting of the least capable man to the lowest class.

Is this done because boys of eight have less rights than boys of eighteen, or because they have less need for skilled treatment and expert development and training? The boy is made or marred by the time he is eighteen. At the age of eight there is always hope, and the realization of the hope is the most probable as the teacher is more highly trained or naturally capable.

The lowest class should be the post of honour. He who can be trusted with the Matriculation Class must be something of a scholar and an expert in preparing for examinations; but he who can be entrusted with young, unspoiled children and be set to make them capable, honest and sturdy, so far as is possible in the light of their heredity and environment, must be a *teacher*, which is something quite different.

The crystallized idea of undergraduates to Standard IV, B.A.'s

to Standard VI, and M.A.'s for Standard VII is pernicious as well as absurd.

What is needed is trained teachers for all, and graduates where knowledge of subjects is important as well as knowledge of teaching methods and training-skill.

The world will some day find it difficult to believe that it was once an article of belief and an accepted practical principle that "He is a graduate, therefore he can teach".

Having given every member of his staff the work for which he is best fitted by temperament, skill, experience, personality, and knowledge, and by the needs and demands of the school curriculum, it is the head-master's business to watch, check, guide, and help them, not as a spying, captious critic, but as a friend and more experienced coadjutor.

This he can best do by means of visits to their class-rooms (visits as frequent, prolonged, and unexpected as time permits); by the use of Head-master's Books, and by the weekly staff-meeting.

On his visits to the class-room he goes to see and to hear the work of the teacher, to take note of his methods and to observe his ways; and not solely to examine the work of the children and gauge their fund of producible facts.

To every teacher he should give a fair-sized, properly-bound, blank "Head-master's Book," and impress upon him that he is to write nothing in it, but to read everything that is put in it, and to ponder over it well. This book is to lie upon the teacher's table or in an accessible place in his desk, and to be ready or producible whenever the head enters the room.

As often as the latter does this, he enters the date and hour of his visit, if nothing else, as a check upon himself in the matter of regular visiting (and as a proof to the inspector, if needed, of the constancy of his supervision). Far more important is the entry of a note, when called for, of some defect in the teaching, discipline, or class management, or the entry of a word of praise when advisable. Such a book, properly kept, is an invaluable and incontestable record of a teacher's work, and at the end of a year may be presented

to him as a useful testimonial, or kept as damning evidence of incapacity or lack of effort, against the day when the inspector complains of the condition of the class and asks the head-master the reason why. No man can work with bad tools, and if the blame is due to the tool it should go there, provided everything possible has been done to improve it.

From time to time the head-master can refer to previous entries and note that he is glad to find improvement in respect of the matter mentioned, that he regrets to find none, or that he is pleased to note maintenance of the high level previously recorded. With a just and capable head, the teacher thus makes his own written record, has every encouragement and help to improve by the clear statement of his weaknesses, and has no excuse or extenuation for remaining in error or slipshod, careless ways. The books should be brought to the weekly staff-meeting, and any teacher (who desires it) should be permitted to read out the entries in his book, and to offer any explanation or respectful protest which he deems necessary. *Argument*, however, should not be allowed.



A typical page from an actual "head-master's book" runs as follows:—

Mon., April 20th, 11.15-11.35.

Reading. Far too monotonous and expressionless.

No model reading given.

Explanations dictated and entered in note-books. Often more difficult than the word explained.

Boys sit very badly.

Tues., April 21st, 3.15-3.30.

Geography. Excellent model in use. Glad to note teacher's great interest in his work.

Map could not be seen by quarter of class.

Very good sketch-map developed with the lesson on the Bbd.

Why shout to a class of twenty-three boys in a small quiet class-room?

Boys sit very badly.

Wed. April 22nd, 12-12.15.

Recitation. "If you are singing you sing badly. If you are reciting why do you sing?"

Is any model recitation ever given by teacher?

NOTE.—Unless the boys in this class can sit up and sit straight to read and write, they and the teacher will stand for a day, and then have another try.

N.B.—More understanding and less note-book highly desirable.

"But," the reader may inquire, "does not this mean a lot of work and constant rush for the head-master?" It does, gentle reader, and that is exactly what head-masters are for.

The weekly staff-meeting should be held at some time that does not interfere with the scanty leisure of the staff, or with the work of the school. It is unfair to hold it during a mid-day recess (the staff returning *to work*, and the head to a long chair in his office), and it is undesirable to hold it during school hours, what time the classes gambol unregarded.

If the head-master has a reliable and trustworthy staff of prefects he can substitute them for the masters during the last half-hour of the week, or he can call the staff together in his office on the weekly games-day. One plan is that of setting aside a weekly half-hour during which all deserving classes (deserving by punctuality, regularity, drill, lack of defaulters, etc.) may go out to play, while others are put in charge of prefects.

At these meetings the head should begin by drawing attention to such points as he wants noted (points which he has jotted down during the week, in a book kept for the purpose) and by awarding praise or blame to methods and practices which he has found to be in use by the teachers. When he has said all that he has to say, he should invite each teacher, in order of seniority, to make any statement, to ask any question, or to bring forward any matter on which he may require light and opinion. Great good results from these meetings, provided the head-master can make them real and sound, and can get a genuine atmosphere of mutual help and improvement among co-operating colleagues, seeking after the best and highest in educational principle and practice.

Much of the work of the staff can be further checked and improved by the personal supervision of all copy-books, exercise-books, drawing-books, maps, translation-books, and note-books, by the head-master.

Orders should be issued that on every Monday morning all such books of Standard VI should be brought at ten o'clock to the head-master's office and removed at one o'clock, that all those of

Standard V should be brought at two o'clock and removed at five o'clock, that all those of Standard IV should be brought at ten o'clock on Tuesday morning and removed at one o'clock, and so on throughout the school.

Sometimes the head-master will not have time to open one of them, but that will not be known to the teacher and class beforehand (or after), but generally he will be able to rush through them, pick out one or two for praise or blame, and make a general reference to the written work of the class in the teacher's "Head-master's Book". Even if a week elapse without any investigation of the books, the plan will still be effectual, for no boy will do careless work and no master will do careless correction while there is a strong likelihood of discovery by the head-master. The latter should, however, make a point of going *carefully* through at least one batch once a week, and should try and skim through all daily. He should have a rubber name-stamp, and stamp every book he looks into. This impresses and warns both pupil and teacher and is again another proof, if required, of the careful supervision by the head-master of all departments of work.

Similarly, sets of examination-papers should occasionally be sent for, scrutinized, and stamped. The hours spent in this supervision of written-work and its marking are among the most valuable of those devoted to the keeping up of the staff (and therefore of the school) to the maximum of endeavour.

The Order-book is another useful institution for co-ordinating and directing the work of the staff. It should be neatly kept, and, when full, preserved as a record.

Every entry should bear a date, and a special space should be reserved for initials. Teachers should be clearly instructed to always read the notices slowly and distinctly in English and *vernacular* and to ask a boy of the class to state what he has heard. A prefect should be in special charge of the Order-book and should report to the head-master any case of infringement of his orders. It is a good plan for the head to occasionally send for any boy, at random, and ask him to state the notice just sent round. Care in this respect is very necessary, as it is exceedingly

unfair to issue an order and to punish boys for its infringement if they have never rightly heard and understood it.

A typical entry from an actual Order-book is as follows :—

<i>March 1st.</i> The school will open daily from to-morrow at 10.30 instead of at 11, until further orders. Recess will be from 1.30 to 2.30. The compound will be open for games from 5.30 to 6.30.							
VII	VI	V	IV	III	II	I	EXTRA MASTERS.
L.A.V.	M.D.T.	K.L.G.	K.D.T.	N.P.B.	L.G.B.	P.M.H.	Luxman, Drill Teacher.
—	S.D.C.	S.M.A.	F.K.L.	J.L.B.	H.N.N.	P.S.S.	—
—	—	D.S.L.	D.D.G.	M.S.A.	S.V.R.	S.S.A.	—

In addition to the "Head-master's Book," in which he writes nothing, each member of the staff should keep a "Teacher's Day Book," in which he enters daily a brief summary of the work done. In the beginning of the book should be a complete syllabus of the year's work, and a suggested allotment of that work to the months and weeks of the year. This is very important, and the daily entries in the body of the book must tally fairly closely with the allotment, or there will be either no time at the end of the year for recapitulation and revision, or else the work will be rushed through at a pace prohibitive of benefit and leaving a period too long for mere recapitulation and too short for complete repetition of the syllabus. There is no need for the teacher to sit down daily and write a long screed as to what he has performed or attempted. If he rules out his work intelligently and intelligibly, showing a month per double page, and keeps the book lying on his desk, a couple of strokes of the pen at the end of each lesson shows what page he has got to in his "Reader," what date or

event in his History, what physical or political feature of the country he is dealing with in his Geography, what verse or line in his Recitation, what rule or example in his Arithmetic, and so forth. Not only is this practice most desirable from the point of view of holding even the balance of syllabus and available time, but in the absence of the teacher, or upon his departure from the school, his substitute or successor can pick up the threads exactly where he dropped them. It is moreover desirable that, should the headmaster or inspector ask the question, "What have you done and how far have you got?" he shall be able to show precisely and instantly his position with regard to the course, and just what the class may be expected to know something about if a visitor is bitten with the mania of gauging its store of producible facts.

There are schools in which each scholar keeps a somewhat similar book and enters daily a statement of the subject-matter of each lesson. There is not much object in this system, and its adoption is calculated to lead to what needs no encouragement in India—the *worship of the letter at the expense of the spirit, formalism, and the spending of more time upon the evidences of methodical work than upon the methodical work itself*. These scholars' books were in universal use in France at one time, the idea being that they would greatly facilitate the proper placing of a new-comer (from some other school in a different part of the country), give parents a good idea of what the boy was doing in school, and serve as a check upon the teacher's progress through the curriculum.

It would be a very capable and energetic staff of teachers that made the use of such books genuine, simple, and beneficial. India is not yet ready for the system.

A problem which sometimes agitates the bosoms of headmasters is the question: "Class-master or Subject-master?" The answer depends on whether the object is the benefit of the class or of the subject,—whether we want well-trained boys or well-passed examinations.

If the former, there can be no doubt that the class-master system is infinitely preferable to the subject-master system. The class-

master is interested in his class. The subject-master is interested in his subject. There can be little real training, little discipline, little personal influence, little anything but poor paltry knowledge from the system that subordinates the boy to the subject and substitutes for the *teacher*, personally interested in boys, the *lecturer*, personally interested in his subject. It is putting matter before mind.

Given the permanent teacher in sole control of the class, and responsible for its mental, moral, and physical education—the visiting teacher of a special subject may be very useful; but nothing but the exigencies of the examination can justify the abolition of the teacher of boys for the teacher of subjects.

The senior boys of a school conducted on the principles of Individualism can benefit by the help and guidance of a cycle of subject-teachers, but children need the *teacher*, the man who studies *them* and knows them, and who, in the light of that knowledge and of his skill as a practical psychologist, can train and mould them and make them what no mere subject-teacher can ever make them—*men*, and stout fellows.

SECTION II.

MATERIAL.

"It is essential to good school-keeping that the boys should feel that there is a living and human moral force at their head—not an iron mechanism, not a Fate; that they are not parts of a machine merely, of which the headmaster is only a kind of stoker or driver. A human heart must be felt to be beating under the outer case of rules and methods—a heart which sympathizes and understands."—*Laurie*.

"The problem of Education is the eternal problem of *human nature*."—*Mazzini*.

"Is it the business of a school to teach and train every boy, or is it enough to offer knowledge which only the clever and hard-working boys can take and digest? The answer to this question involves the gravest differences of organization in schools."—*Thring*.

"It is difficult to say which is the more pernicious, that system which overstrains the active intelligence of the willing and ambitious boy, or that which fills his mind, or rather let us say his memory, while as yet mainly passive, with a kind of miniature omniscience. Those who survive such methods of training may, doubtless, be very useful agents, very serviceable machines, but they will rarely initiate. With a few exceptions their minds will be either exhausted or overlaid."—*Laurie*.

"Promotion is usually carried out on the basis of examination. This, however, is not a necessity. Promotion could be as efficiently brought about by the record of a term's individual work, supplemented, if considered desirable, by examination in one or more special subjects."—*Bray*.

"The great thing is to leave him elasticity and capacity and youth, to show him the way to learn, and to give him a liking for learning. To let him feel that it is a privilege and an excitement for which life is all too short; to feel not that he has already learnt and gladly forgotten, but to feel that he has *not* learnt; that he has been taken only to the brink of the promised land, and been shown only a sample of its fruit, but that henceforth its whole wealth and beauty and variety lie open to his investigation."—*Sir Oliver Lodge*.

"We want to teach them to *think* not to *split hairs*."—*Vittorino da Feltre*.

CHAPTER III.

THE CLASSES.

"The nucleus of school organization is sound classification. The fitting of the teacher to the class, the adjustment of the class to the room, the adaptation of the subjects and methods to the scholars, and the proper distribution of time, are the additions that assist in making a coherent and unified whole."
—*Bray*.

"We must knock windows into their minds in all directions."—*Lord Acton*.

ONE of the most serious responsibilities of the conscientious head-master is the honest and careful classification of each one of the hundreds of boys entrusted to his charge. For every boy permitted to remain in a standard higher than that for which he is fit (because of ignorant or selfish parental pressure), and for every crammed boy shamelessly rushed up the school (to swell the list of matriculation passes because he has a great memory and the examination knack), and for every boy allowed, without protest to the parent, to be doomed to propulsion into the "educated classes" when this means a life of dumb, hopeless misery to the born hewer of wood and drawer of water—for every one of these, the head-master has to answer to his conscience and his country.

On two things must the earnest head-master concentrate in the matter of classification, *Individualism* and *Promotion*, the former having a special bearing upon the latter. In other words he must (1) do his best by exhortation and example to get each member of his staff to study the individuality of every boy in the class—his bent, his abilities, his aptitudes, needs, hopes, characteristics, failings and possibilities, and treat him accordingly. He must (2) see to it that, in the light of this study, all promotions are made

honestly and conscientiously, and solely in the true interests of the boy.

One of the greatest of all the great problems which face the educationist is the reconciliation of the unreconcilable principles of Individualism and Collectivism in teaching.

There can be no complete Individualism unless each boy has a skilled private tutor who is a trained teacher, and there can be no perfectly satisfactory Collectivism until all the boys of a class are absolutely identically similar in ability, energy, tastes, bent, strength, health, and desire to learn. Both are impossible, yet we must aim at the maximum of Individualism while we practise Collectivism.

We must offer the same sums, the same chapter, the same reign, the same poem, the same problem, the same object-lesson, the same translation, the same manual-training exercise, the same homily and the same general treatment to each of thirty, or forty, or fifty boys of a class consisting of thirty, or forty, or fifty entirely different types and degrees and kinds of ability, taste, predilection, heredity, character, strength of intellect, health of body, and desire to learn.

If a subject is to the taste of one, will it be to that of all? If within the grasp of one, will it be within that of all? If suited to the requirements, needs, and bent of one, will it be to those of all? If the quantity is sufficient for one will it be sufficient for all? If too much or too little for one, will it be so for all?

Nothing in the world presents a greater range of variety within the type than a class of boys. There is the mathematician, the linguist, the scientist, the artist, the clever-handed, the subtle, the dull, the keen, the lazy, the weak, the amenable, the slow, the thorough, the superficial, and there are the knave, the fool, and the righteous. There are as many more as there are boys, but we give them all the same diet. We must. And yet it is like providing one dish of food which shall be given in the same quantity and quality to each of a collection of animals, though it may comprise a pig, a dog, a bulbul, a camel, a goat, a mosquito, a porpoise, an elephant, an ant-eater, a bear, a whale, a wolf, and a water-rat.

Save where the head-master has trained, and allowed, his staff to be individualists. Then our necessary system of one quantity and quality for each and all, can be modified to sanity by help and guidance in his own reading for every boy; and each can pursue in kind that which his own individual bent indicates, and in quantity what his ability permits. This is on a par with the custodians of the above-named animals, permitting them to wander and forage and feed in their own element, as well as giving them the aforesaid common dole.

Head-masters must encourage Individualism, and as each standard is passed boys must become more and more habituated to read and to think—to read along the lines indicated by their special aptitudes, to be self-teaching and self-reliant in progress and discovery, and so shall the reproach be removed from India that it knows not the name of Research, a reproach which, if true, lies heavy upon her head-masters.

The good head must continually war against the belief so prevalent in India, that the actual pages of the poor little text-book are all that is wanted, that salvation lies in the few actual facts themselves, and that knowledge is power when it is a small dose of hastily-swallowed book-knowledge. In every subject of the curriculum there is room for individual enterprise, schoolboy research, and the consideration of Individuality; and the head-master must insist on recognition of the fact. He must impress upon his staff the following directions in every branch of study.

A boy shows a decided taste for Free-hand Drawing, Colour-work, and Art generally. Let him be encouraged to follow his bent and find self-expression in design and originality. Let him be given paper and pencil and the help and the sympathy of the drawing-master. Let him have the weekly hour devoted by the time-table to some other subject which he abhors (and which is therefore almost useless to him) for his drawing and painting.

A boy exhibits a decided tendency to Mathematics. Lend him books and let him get ahead. Show him new rules and let him work away at the examples. Why should he wait for the dullest, and why should the dullest be scourged into keeping pace with

him—a thing which he cannot really do. Ask less of him in some such subject as History in which he is not interested.

A boy is found to be particularly interested in the Nature Study lessons and to be a born naturalist. Encourage him to collect specimens, help him to classify them, take an interest in his silk-worms or other "pets," lend him books and generally assist the expression of his individuality.

A boy is keen on History. Give him a list of historical novels to be found in the library, mark portions of the larger special works for him to read, lend him well-illustrated histories, and guide and encourage his reading far beyond that of the boy to whom History is nothing but a weary record of facts.

Lend the Gazetteer and large Atlas to the boy who is fond of Geography. Help him to get books of travel and discovery and "guides" to foreign countries; lend him illustrated geographies, encourage his collection of picture postcards and foreign stamps.

In upper classes let any boy who has read something very interesting—or found out something for himself (however trite it may be to the teacher) in the subject in which he delights—let him read it to the class in the lesson to which it belongs, and taste the joy of the successful seeker, and encourage others to emulation along their own particular lines.

The head-master should also point out that dullness is no crime, and that the dull boy has as much right, or more, to the care and attention of the teacher as has the clever boy. He will get no good from goading and driving and bullying because he is slow, and no one else will get any good because the poor wretch was goaded and driven and bullied—neither his father, the teacher, nor the school. He may be a poor thing at examinations, but so were Napoleon Bonaparte, Clive, Cowper, Stanley, Nelson, and many another great man, and doubtless so would Homer, Socrates, and Plato have been, had this device of doubtful value been invented in their day. The power to assimilate facts quickly, to remember them, and to reproduce them in orderly fashion is a greatly over-respected power, and the solid work of the world is not done entirely by brilliant examinees. Respect the slow, "dull," and plodding boy, help and encourage him, find his

bent and let him follow it, and you may live to look up to him with greater respect. A school is a training-place, and there is not much training about the process of telling a boy to do a thing and assuring him that he is a fool because he can't. And why should he be in a class the work of which he cannot understand? Is it his fault that he is there? He did not promote himself.

It is when the time for the annual promotions arrives that the head-master shows whether he is a strong man as well as a capable one, whether he puts the real interests of the boy before the greed or folly of the parent, and whether his courage is equal to his wisdom.

If a boy is found unfit for Standard IV, is this an indication of his fitness for Standard V? If he was a poor, bewildered muddler in the one, what will he be in the other? Should his father pay for an extra year of schooling and do the boy some good, or should he pay all the time for what is actually injurious instead of useful?

The writer once found a boy in Standard V who could not write ten lines of dictation with less than thirty errors of spelling, who had never been known to get a sum right, who had never written a line of composition (because he could not do it), who "took" Persian and had never got a mark for it, and who could not read a line of the class-reader without gross blunders. In short, he might have been put straight into a college M.A. class without being more hopelessly lost, and without more utterly wasting time and money. He was, of course, the class fool and butt, and led a truly miserable existence, and yet he was a good lad of fair ability and some power of application, who had lost much time (and teaching) through illness. In Standard II he would have made progress and passed into Standard III in a year. A sympathetic and conscientious teacher could have got him thence into Standard IV in another year, with benefit. As it was, he was in Standard V and when the annual examination came, he achieved about 13 marks out of 1000. He was told that he was utterly unfit for Standard V and so would, of course, not go to Standard VI.

The next day his father came to the school suffering, to the point of apoplexy, under a sense of injury and indignation.

Why should his son be kept back? Why should he have to pay for another year's schooling? Why should he be disgraced? A great wrong had been done!

He was informed that a great wrong had undoubtedly been done, and that now it was going to be righted. The boy had been shamefully and disgracefully promoted in the past. He would try a second year in Standard V and if he got to the bottom of the class of new boys he would go to Standard IV. If the teacher there found him quite unfit to understand the work, he would go to Standard III. It was open to the father to send him to another school wherein he could sit hopeless and helpless in Standard V for another year and then be put into Standard VI, to have his confusion worse confounded. The head-master of the present school would be a party to no such educational crime.

And pray when did the head-master think the boy would sit for Matriculation at this rate? In about one hundred years, with care.

The parent departed in disgust, for he cared absolutely nothing for the boy's mental, moral, and physical welfare. He merely desired that the boy should be able to say he had sat in Standard VII and was a "failed Matriculate" when applying for the clerkly post for which he was thoroughly unfit. Upon inquiring of the teacher as to what was the boy's particular bent, the head-master learned that the teacher did not know—although he had been in daily contact with the boy for a year. It was his business to have found it, and to have tried to develop the boy along the line indicated by it. This type of case is all too common in Indian schools and the fact is no credit to head-masters.

Before the annual examination takes place, the head should send round to each class asking for the names of all boys whom the teacher considers unfit for the class above. The latter must know which are these boys with a great deal more certainty than any examiner who has to find them out. These boys should be told that it is highly improbable that they will be promoted. In those cases in which the examination confirms the teacher's opinion as to unfitness, promotion should be out of the question. Where they have been "lucky" enough to pass, they should not be pro-

motivated save under the distinct understanding that they are on a term's probation, and will return if adversely reported on by the master of the higher form.

There should be no disgrace and reproach attaching to non-promotion, save in the case of the lazy boy—and it is no credit to a teacher if a boy has been systematically lazy throughout the year.

Promotions and degradations once made, *nothing* should move the head-master from the decisions published. They were made on the strength of the teacher's report, and the examination, and in the best interests of the boys, wherefor no other interests are worthy of any consideration whatever. To do the thing that is fitting and then to alter it at the blandishments or threats of the parent is to make a public declaration of weakness and wrongdoing, and to say from the house-tops: "I know what ought to be done, but I am too weak and dishonest to do it".

It is undoubtedly hard sometimes, and very strong pressure can be brought to bear, but unless the head-master is the man to also accept and face its distasteful situations he should not accept the position for the sake of its benefits.

"Individualism" must be the burden of his homilies to his teachers, and Promotion must show his own regard for it in practice.

The practice of half-yearly promotions prevails in some schools. "Circumstances alter cases," and there are arguments for and against the system.

A judicious mixture of both yearly and term promotions seems the best. A clever child who has reasonably well mastered the work of a class in six months ought not to be compelled to repeat that work *ad nauseam* to the end of the year. The effect of retention in the same class, under these circumstances, is mischievous in the extreme; for the child loses interest, the mainspring of attention and industry, and discontent and tedium result. The effects produced by this means often cling to a scholar for the rest of his school life.

The chief objections to term promotions are (1) interruption to a steady and continuous year's work of the class-teacher, (2) the doubtful advantage of promoting a child into a class that has already completed about one-half of the year's course, and (3) the dislike of the class-teacher to have the best pupils removed. These are of minor importance compared with the deleterious

influence on the child who is not allowed to go forward when he is reasonably fit to do so. Of these three objections (1) is more imaginary than real; (2) is apparently strong; but the clever child is found in practice to be able to overtake his average school-fellow without undue strain; (3) is admittedly disheartening to the teacher.

If the smartest children are promoted to a higher class, equally intelligent scholars are promoted from a lower class to take their place—assuming, of course, that term promotions are general for the school—and though these cannot have the same attainments, yet they will, by natural ability, ever prevent the class becoming dull; and the class-teacher should remember that it is his first duty to serve the best interests of his scholars, and therefore should subordinate himself to that duty.

These remarks apply, with some slight modifications, to the ordinary retarded scholar. At the end of the educational year every child in a class should be promoted, *unless there is overwhelming evidence to support retardation*. Generally speaking, nothing in school life is so demoralising and so deadening to the faculties as retention of a scholar in the same class for two or more years. Interest almost vanishes, and self-respect and self-reliance become less and less acute, under such circumstances; and this position becomes all the more pronounced if the scholar is already old for his standard or class. "Hope deferred maketh the heart sick" has just as keen an application for the child as the man. If, however, there should be strong reasons for retardation, then the scholar should be encouraged to improve by the prospect of promotion at the end of three or six more months.

As already stated, a judicious mixture of both yearly and term promotions appears to be the best. In order, however, to carry out this effectively, some changes in the courses of instruction seem to be necessary. The steps known as the standards are based upon a year's work for the ordinary child. The plan commonly adopted by the organizer is so to arrange the lessons that these steps or courses can be completed in about eight or nine months, the remaining period of the year being spent in traversing the ground already covered, laying special stress on material points, making additions and emendations, and generally putting upon the whole work its finishing touches.

In lieu of this plan, it is suggested that the educational year be divided into two terms, each of six months' duration; and that the standard courses be divided into two parts in the ratio of about 2 to 1, or, perhaps better still, 5 to 2, the larger portion of the course being taken in the first six months, and the smaller during the second, together with such essential parts of the first term course as would make a reasonably graduated syllabus suited to the child a little above the average in ability. This arrangement, it is thought, would meet the needs of the ordinary scholar in the way of recapitulation, and would place the child, drafted at the close of the first six months, in a position nearly equal to the one possessed by the ordinary scholar at the commencement of the educational year, so far as a graduated syllabus is concerned.

This would cure the defect, under some existing practices, of promoting children at the end of six months to a class that has already done two-thirds

of the year's work, and is at the point of commencing the other third. The promoted pupil has then to take up the course at a point in which some knowledge of what has been taught in the first half of the year is, if not essential, at least desirable to ensure satisfactory progress.

Even with the suggested two-term courses in operation, it would still be necessary to make the great majority of the promotions at the close of the educational year; but the gain in being able fittingly to promote at an earlier period even a small percentage of the scholars would be very great indeed.

Nothing said here is intended to encourage premature advancement of the child, which only leads to disastrous results in later life. A scholar's school career ought to be one of happiness; and happiness is not consistent with either physical or mental strain. Only those children should, therefore, be promoted earlier than usual who can, without undue exertion, keep pace with the work. An ill-nourished child, for example, although possessed of more than ordinary mental activity and power, ought rather to have its activities restrained than stimulated: and precocious children generally need careful vigilance to see they do not overtax their strength. The *whole* child is put into the teacher's keeping.—Bray.

It is the practice in some schools, wherein the head-master has studied and appreciated the theory of the working of Individualism combined with Collectivism, to have a small special class, which is known as such, and which has no numerical denomination, for all the "hard cases" of the school from Standard I to Standard VII. This class is in charge of the most skilful, sympathetic, and keenly interested of all the teachers. Very few collective lessons are given, and each boy spends his time in reading, transcribing, map-drawing, paraphrasing, drawing, doing sums, or writing composition, according to directions. No two may be doing the same thing, perhaps, nor any two working on the same plane of difficulty. Of course there is no pressure. Each pupil is doing something that he can do, and is improving under the guidance of the teacher. The latter goes to the nearest boy, and deals with him on such lines as the following: "Well, Rama, have you looked at all the pictures in this book yet? Very well, which is the best? No, don't find it for me now, but just write down what it is all about, and then bring me the picture and the composition." When this has been done, the boy is set to read an interesting tale and told to come and tell the teacher the leading points thereof. Next he may be given an atlas and a history-book and asked to draw a map of England and put in the battle-fields of the Wars of the Roses as

he reads about them. The boy is perhaps an outcast from Standard VI, hopelessly behind the rest, and the despair of the teacher. There he was a miserable hunted creature without hope or self-respect. Here he is happy and is making progress under an individualistic system, and kind encouragement instead of brow-beating.

The teacher of Standard VI could not devote much time to him (except to upbraid and condemn) because the examination is daily growing nearer, with its demand for the heavy tale of facts, but, in the special class, examinations are unknown and the teacher has nothing to do but guide him along his slow path of self-instruction and self-employment. Some day he may rejoin Standard VI, but that is a secondary consideration. Next to him may be some aged hopeless from Standard I. He has picture-block letters, word-building blocks, pictures, and various other apparatus, and is enjoying the building with the letter-blocks of the name of the thing in the picture. Anon he will draw the word he has built, and be set to find it in a book. He is at peace, and he is employed beneficially.

Here is pure Individualism, and it is applied to the few who need it most, the losers in life's race. This is the mental hospital of the school, and sometimes the patients leave it and take their places once more in the Collective hurly-burly. Where this system is being well pursued by a clever and devoted teacher, the important young sub-pro-tem-acting-assistant-adjutant-deputy-sub-inspector who comes and interferes with it, because it is "irregular," and "not in the Code," should stay in it for a year and have his faculty of common sense developed by an individualistic course.

Probably, in the same school, it will be found that the work of the Matriculation Class is largely individualistic and that the teacher is the chief Book of Reference. Why should the clever mathematician and the hoping-for-thirty-four-per-cent boy get exactly the same number of hours at Mathematics, particularly if the latter is strong in English while the former needs more practice in essay-writing. Here Individualism is applied to the purposes of the examination for a different and less worthy reason than when applied to the following of bent for individual development ;

but if the examination *must* be, then by all means let the boy who needs more time for this or that, have it; and the boy who needs less time for the same, have less. Let all *study* under the teacher's guidance; read, note, seek, compare and learn; for Individualism, self-help, and self-teaching are good, even when applied to examination-passing.

Some day we shall organize and plot and plan for children and not for examiners.

For some time there has been a growing conviction that the product of our schools is not what we should like it to be. Parents make sacrifices to keep a child at school a little longer than usual, yet the child often does not appreciate the effort made on his behalf, and, so far from being interested in his school work, cheerfully leaves on the very day he becomes legally exempt from attendance, and for the next few years avoids any institution that looks like a school.

Yet we see children in the Infant Schools, lively, eager, inquisitive, ready to talk to their teachers, to ask questions, and to "do" things, and we often note, with regret, that as they pass through the senior school their brightness of demeanour fades away, and the boy gradually degenerates into the "professional schoolboy," who takes no particular interest in his school work. What is the cause of this? Briefly, it is that the interests of the child have not been fostered, but by improper usage have been stifled during his progress through the school. Instead of learning how to *do* things he has had things done for him, and, consequently, at the age of fourteen, he is often helpless to help himself. On all hands we hear papers read and lectures given on the method of teaching this or that; what we need far more is some healthy criticism of our ideals and of the organization of our schools.

And with the object of attempting to deal with this problem I set before me, as an ideal, *the maintenance and further development of a child's interest, and the production of ability* rather than the storing up of knowledge. And here it is that one feels the uselessness of indulging in vague generalities about the training of character and so forth, which are so often only an excuse for slackness in detail; we must have clearly before us certain habits or kinds of ability which we wish our pupils to show, and then devise exercises calculated to develop these habits, being always, however, on the watch to let the child take its own initiative, whenever any is shown.—*Duckworth.*

No head-master should, on any account, allow any class to exceed thirty-five in number, where the matter rests with himself, or allow it without protest to the authorities where it does not.

Broadly speaking, the few merits of Collectivism grow less and

less as a class increases beyond twenty-five, and disappear beyond forty (except for a few such lessons as vocal music or drill). Twenty is rather a small number and thirty-five is rather a large one. Twenty-five to thirty is the ideal. And the younger the boys the more real *teaching* and personal individual supervision they need ; therefore the lowest classes should be the smallest.

If any class is to exceed in size it should be the highest, wherein the teacher may be something of a lecturer, since the boys are merely and professedly examination-candidates, and knowledge of facts is regarded as more important than the training of faculties.

It will be a long time before Indian educationists are seriously agitated by the question of the co-education of the sexes, unless indeed co-education is tried as a means of spreading "female" education. In some private schools special mixed classes are kept for boys and girls, each of the latter being the sister of one of the former. Apparently parents are willing in these cases to send girls to a boys' school in charge of their brothers, although they would be unwilling to send them alone to a girls' school.

Occasionally one finds schools for Parsi children in which co-education is practised, but it is only in schools for Europeans and Eurasians that the system is followed to any great extent in this country, and even in these cases the plan appears to have as many enemies as friends. This is a pity, for whatever may be at present practicable, it is undeniable that a very great deal might be done towards raising the position of Indian women in the estimation of the lordly male by co-education from early years. Education of any kind must tend to improve her position, but co-education and the opportunity of asserting her intellectual equality or superiority would hasten matters. Co-education is a plant of tardy growth even in Europe, however, in spite of its many obvious advantages, and it is more likely to follow than to help the spread of education for women in this country.

Separation of the sexes versus co-education.—Much discussion has taken place concerning the relative merits of these two systems. In America co-education has been in operation a long time, and, it is claimed, with highly

beneficial results. In Scotland mixed schools are common, owing probably to the influence of Stow. Co-education, too, is the general rule in Holland and Switzerland. Many other countries also accept the principle of co-education when applied to rural districts where the population is small; but economy in these cases is probably the determining factor.

In England co-education has been extended considerably in recent years; but the separation of the sexes, as in Germany and Hungary, is fairly general in the towns. Junior mixed schools appear to lie outside the area of controversy, as their utility is mostly recognized. Their curricula are similar to the *Cours élémentaire* in France, but sometimes wholly or partially cover the *Cours moyen*. Also junior mixed departments in which women are mostly engaged as class-teachers are valuable as a transition between the infant department and the senior boys' or girls' school.

The advantages of the *separation* of the sexes in education are:—

(1) Neither boys nor girls are retarded in subjects for which they respectively show natural aptitudes. (2) There are fewer breaks in the work of a class as a whole than when boys and girls are mixed. Cookery, laundry, housewifery, needlework take the girls away from the ordinary school work several times a week—especially the elder girls.

(3) The discipline that is suitable for a boy is not, as a rule, equally suitable for a girl. (4) The boy is more likely to get a virile character under the sole direction of a master; and the girl would be more likely when trained by mistresses to develop that sweetness of disposition which generally distinguishes the best of her sex.

(5) The curriculum can be better arranged, without give and take to suit the needs of boys and girls and the different ends in view in their education.

(6) The field of a woman's work is, as a rule, very different from that of a man's. Cultivation of the qualities essential to each is better secured by separation.

The advantages of co-education appear to be:—

(1) Co-education is an aid to organization in small schools; it is also an aid to classification in general subjects in all schools.

(2) It produces a spirit of camaraderie between the sexes.

(3) It exercises a chastening influence on the boys and makes them less self-conscious. The girls too become more self-reliant.

(4) The boys show a greater respect for girls and women.

(5) Discipline is more easily obtained.

(6) Boys are put more upon their mettle, as they have to compete with the girls' natural qualities of patient endeavour and steadiness of aim.

Co-education may be considered to be in an experimental stage in England. So far, mixed schools have fully justified their existence. Mixed evening schools are generally more successful than those that are not mixed.

If co-education is consistent with Nature's methods, as it seems to be, it is bound sooner or later to take up a strong position and assert its dignity and influence everywhere. National characteristics, however, must always be a factor for consideration in dealing with this interesting problem.—Bray.

And in India these are all against it.

• Dr. Hayward, an eminent practical English educationist, is in favour of the system, while the great American teacher Dr. Stanley Hall opposes it strongly.

The arguments in favour of educating boys and girls together, instead of in separate schools, seem considerably to outweigh those on the other side. Certain misunderstandings need, however, to be cleared up before either group of arguments is set forth.

The co-education of the sexes does not necessarily mean that boys and girls should be taught in exactly the same way. Large portions of their education might be on different and even separate lines. All that the reasonable co-educationist can demand is that the two sexes should frequently engage in common work on equal terms, and that teachers of both sexes should be employed in the school.

Most decidedly, co-education does not mean that educational methods suitable for one sex should be imposed unaltered upon the other. Many women teachers object to co-education because certain boys' schools, having admitted girls within their borders, have continued the original methods unchanged, the interests of the girls being thus subordinated to those of the boys. Such a plan is not genuinely co-educational, and yet it is almost certain to be adopted if there is a considerable majority of boys in the school or a definite male tradition. The opposite danger—the subordination of boys' interests to those of girls—is also possible.

Again, some women teachers see in co-education a danger to their professional status. A co-educational school is usually placed under a master, with the result that the number of head-teacherships open to women is diminished. On the other hand, a co-educational school has, of course, a female head assistant who occupies a post scarcely less responsible than a head-mistress. The salary question is also raised in an acute form by the existence of co-educational schools. Abstract justice exists nowhere in this world, and the attempt to realize it may result merely in the disappearance of the male teacher from co-educational (and, perhaps, from other) schools.

The author of "London at School" explains the alleged superiority of women teachers over men by the fact that the salaries of the former are sufficiently high to attract women of somewhat superior education, while able and well-conducted men are not offered sufficiently good inducements to attract them, in large numbers, to the teaching profession. There are many other considerations also which complicate the whole question. It is to be hoped that the existence, and possibly the future increase, of mixed schools will tend rather to the raising of women's salaries than to the relative depreciation of men's.

I pass on to the more purely educational aspects of co-education. Much of the brutality and uncouthness of the modern boy is alleged to be traceable to his separation from girls; this charge is more particularly made against our

great public schools, based on the boarding-house plan, but it is also made against our day schools. The brutality of boys is decreasing, but cases of suicide caused by it are not unknown to our public schools. Conversely, it is said that many of the most characteristic faults of the girl are due to her separation from boys, and that her affectations, her little duplicities and jealousies, her unwillingness to endure defeat with patience, gradually die out as she breathes the co-educational atmosphere. She imbibes a higher standard of honour and he a higher standard of chivalry and humanity. Discipline is easier to maintain because public opinion in a co-educational school is powerful. The boys wish to stand well in the eyes of the girls, and *vice versa*; the punishment of a fault is therefore feared more than it would be in another school.

* It has sometimes been thought that co-education may make boys too gentle—may deprive them of masculinity. This, however, is not the case. Girls admire and encourage the manly virtues.

The fault of impurity, instead of being accentuated by the mixed system, is generally found to be lessened. The two sexes learn to take each other more as a matter of course; there is less underground excitement and more excitement of a natural and obvious kind; a human interest in each other's achievements takes the place of a furtive interest in forbidden things; the recognition of each other's intellectual qualities actually diverts attention from the sexual aspects of life. There is little doubt that the boy is made purer and more modest by co-education, the girl less ignorant and sentimental and consequently less liable to make a grave matrimonial mistake in life.

Intellectually there is also benefit. Girls are often more persevering, careful, and conscientious than boys, and in "fact work," language work, and colour work are also frequently their superiors. Conversely, however, they are more suggestible and less independent, and boys are better in mathematics, drawing, and possibly some other subjects. The two sexes soon learn these facts about each other, and thus acquire more truthful views of life. More particularly if there are one or two very clever girls in the class are the boys stimulated to do their best; and this is by no means an unusual circumstance, for though there is generally a large "tail-end" of very dull girls, there are frequently one or two who, if clever, are *very clever indeed*. Male egotism thus receives a very useful lesson, and female sentimentality and extravagance become seasoned with common sense as the girl learns that the boy is not necessarily any very extraordinary creature in intellect. She, on her part, acquires resource and self-reliance.

Another very important aspect of the present question is the value of a mixed staff of teachers. There is little doubt that women can teach some subjects better than men, or, if not better, in a way that is more distinctive and suggestive for boys; and conversely the methods of men teachers in some subjects are valuable for girls. Generally speaking, there is more appreciation of literature among women than among men; and women teachers who have been trained on Froebelian methods can deal with the "romantic" aspects of nature study (which are so important in the lower classes, at least, of

the primary school) in ways that few men can reach. But drawing, arithmetic, and (less definitely) "science" proper, are taught better by men. Now, it is a sound principle that where a teacher has a special excellence he or she should be given work to correspond; thus a good case may be made out for a boys' school to have one or two female teachers on its staff, and every girls' school one or two male teachers.

At present, however, female teachers are not usually employed in boys' schools, except for the lower standards, where their sympathetic methods are supposed to bridge over the gap between the senior and the infants' departments. In the few cases where women are placed in charge of senior boys they are generally very successful, though, when boys pass the age of twelve, the arguments in favour of a male teacher are distinctly greater than those on the other side.

Dr. Stanley Hall is almost the only eminent educationist of the present day who has adopted a definitely hostile attitude towards co-education. He has seen it at work in America, where almost all schools are co-educational, and he considers that during, at any rate, the years of early adolescence, when the body is rapidly changing and a sense of awkwardness and reticence is felt, the two sexes should not intrude upon each other. To Dr. Hall, co-education at this period of life appears almost as sacrilege. Even the supposed moral advantage—that each sex will benefit from the other's moral standard—is discounted by him. "It is utterly impossible without injury to hold girls to the same standards of conduct, regularity, severe moral accountability, and strenuous mental work that boys need. The privileges and immunities of her sex are inveterate, and with these the American girl in the middle teens fairly tingles with a new-born consciousness." Similarly with the supposed refining of boys as a result of feminine influence. "Something is the matter with the boy in early teens who can be truly called 'a perfect gentleman'. That should come later, when the brute and animal element have had opportunity to work themselves off in a healthful normal way." Professor Munsterberg makes a similar *caveat*. "It is already a social problem before us (in America) if we see that the cultural studies, which naturally appeal to girls more than to boys, become almost repulsive to boys in co-educational schools and are monopolized by the girls."

Probably the solution of the controversy lies, as is so often the case, in a compromise. Co-education, up to the age of eleven, seems highly desirable. But after that age the sexes should not be always together; nor should either sex be entirely under the instruction of a teacher of the opposite sex. But there should be enough of the co-educational spirit retained to ensure a sane and sensible outlook upon life. Senseless romanticism must be replaced by sensible affection, and the worship of the ass's head must cease among girls. Future mothers should not have to confess, with tears, that they "do not understand boys".—*Hayward*.¹

¹ "Day and Evening Schools." Ralph, Holland & Co., London.

PART II.

MANAGEMENT.

“ Let us grant that, as for every other art, there is also a technique for Pedagogics which can be learned only in a practical way.”—*Waitz*.

SECTION I.

WORK.

"A ship that is not seaworthy cannot go with safety anywhere, however good the captain may be. No school is safe in which certain facts of construction are disregarded, however good the head-master may be."—*Thring*.

"Everybody nowadays hears of the mischiefs of cram and yet insistence upon them seems to produce no effect whatever. Though it has become manifest that accumulation of knowledge in excess of power to use it is not only no aid to efficiency but is an impediment to efficiency, yet the quantity of knowledge accumulated continues to be used as the measure of efficiency. In pursuance of the law-established conceptions of education, the system has become practically unalterable; and the minds of the young, overburdened with useless knowledge, will presently exhibit the effects of measures which might fitly be called measures for the increase of stupidity".—*Herbert Spencer*.

✓ "The work of a man depends not upon his knowledge but upon his will."—*Herbart*.

"The creation of a right taste; occupation of the hands and minds of children in useful ways which stimulate to industry or to directions which appeal to their love of beauty or of use; the development of the sense of wonder at, and sympathy with, Nature (a first ingredient of worship); the encouragement of reverence for the beautiful, the good, the true (a natural basis for religion), these are some of the ends which are kept in view when choice has to be made of subjects to companion the three R's in the school curriculum."—*Mark*.

"With the flood of talk and writing we have had about enriching the course of study, and all the complaints about crowding in too many subjects, it is certainly strange that we have heard so little about the proper *quality* of knowledge, and the means of its attainment."—*Hodge*.

"The value of knowledge culminates in its use."—*De Garmo*.

|| "No profit grows where is no pleasure ta'en—
In brief, sir, study what you most affect."—*Shakespeare*.

"No man ever learns to do one thing by doing something else, however closely allied the two things may be."—*Bernard Shaw*.

"Knowledge and wisdom, far from being one,
Have oft-times no connexion. Knowledge dwells
In heads replete with thoughts of other men,
Wisdom in minds attentive to their own;
Knowledge, a rude, unprofitable mass,
The mere materials with which wisdom builds,
Till smoothed and squared, and fitted into place,
Does but encumber what it seems t'enrich.
Knowledge is proud that he has learn'd so much,
Wisdom is humble that he knows no more."—*Cowper*.

CHAPTER IV.

THE CURRICULUM.

— ‘Training is the object of true Education, knowledge is secondary. And although training cannot be communicated without making knowledge the exercise-ground, neither, on the other hand, can it be communicated without carefully guarding against making *amount of knowledge* the immediate object.’—*Thring*.

MORE often than not the Indian head-master has his Curriculum laid down for him, and almost everything “cut and dried,” so that he is only responsible for its proper arrangement and execution, and for the drawing up of suitable and satisfactory time-tables for its organization. Where he is not bound down to any fixed course, or where he has some degree of freedom and choice, what should be the guiding principles of his selection of subjects? The answer depends upon his aims, objects, and desires. If he merely wishes to make a name as a good crammer his course is clear, and he can organize his curriculum from top to bottom with a sole view to catering for the requirements of the Matriculation Examination. If, on the other hand, he is an enlightened and conscientious man, whose chief desire is the genuine mental, moral, and physical benefit of the children, he will endeavour to organize that curriculum of subjects which will further this end in the greatest degree. He will select the most useful subjects for this purpose, and see that they are taught in the most useful way.

The word “useful” must be properly understood in this connexion. It is not meant that if a boy is going to be a clerk he should therefore have a “utilitarian” curriculum for several years of book-keeping, shorthand, type-writing and commercial-correspondence, nor that if he is going to be a draughtsman or a

carpenter, he should spend his whole school-life in drawing or in wood-work and manual-training.

"Useful" in the educational sense means useful in mental development, useful in training the powers of observation and deduction, useful in arousing and disciplining the powers of imagination and thought, useful in character-forming. The school is not the place in which the future warrior in life's battle is to be entirely occupied in *manufacturing the armour* wherewith he shall be armed, but in *learning the use of arms*.

The school must aim at fitting for Life and the World, not at fitting for the grocer's shop, or the nearest office; at teaching each pupil "in what way to utilize those sources of happiness which Nature supplies, and how to use all his faculties to the greatest advantage of himself and others," and not at teaching him the tricks of a trade. The boy whose schooling has sharpened his wits, trained his powers of observing and thinking, given him a reliable and self-reliant character and a muscular, healthy body, will succeed in whatever work his natural bent, inclination, and ability lead him to take up.

The head-master then, of wide aims and high ideals, will lay out his curriculum in the light of these principles and will be largely guided by (1) the syllabus laid down by the Education Department for State Schools, inasmuch as this is the outcome of the labours and experience of practical educationists and evolved through generations of test and trial. (2) General local circumstances and the special and particular needs of the class of pupils attending the school. (3) The general physical and intellectual standard of the type of scholar attending the school. (4) The general local conditions of climate, health, and physical environment. (5) The quantity and quality of the staff. (6) The school-building and its equipment. (7) The hours of session. (8) Other important local peculiarities.

Agriculture and Nature Study, for example, are less indicated as suitable for a school in the heart of a great city than for one in a favoured rural neighbourhood. A great local industry affords scope for the practical study of its scientific side. A school for the sons of Mohammedan Zemindars requires a different cur-

riculum from one largely patronised by the sons of urban Hindus. The same sports and games are not equally suited to Pathans and Bengalis. Less is to be expected from the boys of a school situated in an enervating, unwholesome locality than from those of one in a hill health-resort.

If Moral Lessons, Eugenics, Civics, or Hygiene are introduced, something must make way for them. All cannot do all things.

The great and final test of the Curriculum then is whether it consists of those subjects which, given the local conditions and the needs and capacities of the boys, are calculated to be most useful for their training and development, and to facilitate their mental, moral, and physical growth to its possible maximum.

And what the Curriculum is to the school, the Time-table is to the class, and very much depends upon its skilful arrangement, both with regard to the demands of the curriculum and the needs of the class on the one hand, and to the time-tables of other classes, whose movements and proceedings may be correlated and interdependent, on the other.

It is one of the most important of the head-master's organizing duties to see that the time-table of each class (1) includes all the subjects of the curriculum and gives due and proportionate time to each, (2) places each subject in its most suitable place both with regard to other subjects and to the hour of the day, (3) gives a suitable length of time for each lesson, (4) duly alternates oral work and written work, (5) devotes proper time to recreation, physical education, and organized games, (6) fits in with those of other classes where combination, etc., is necessary.

"Change of work is rest," and each lesson must be as big a change as possible from the preceding one. Some subjects involve less mental strain than others, and should come later in the day when the pupil is more fatigued. Two adjoining classes should not have simultaneous singing or recitation lessons.

In fact, the time-tables of his school serve to show the extent of the head-master's organizing ability as much as any other feature of the school, if not more than any other.

In his office or by his desk, the head-master should also have a

general combined time-table showing the whole work of the whole school, so that at a glance he can see what is going on in any given class-room at any given moment.

Whether the school curriculum be laid down and imposed by outside authority, or whether it be compiled by himself in the light of his own desires, experience, and circumstances, it is the head-master's first duty to see that all the subjects composing it are taught in such a way that the educational object of their sponsors is attained. A few, a very few, are to be taught for themselves alone, or that they may in turn become the means of culture; but the great majority are to be taught simply and solely because they are the most useful roads to culture, the most effective tools for building up the mental edifice, the best channels for the current of thought, the most useful apparatus for mental gymnastics, and the most nutritious mental pabulum.

English, for example, taught by the "direct" method, is taught for itself alone, and that when thoroughly understood it may open the door to the whole of Western education, for him who has the opportunity to pass through that door.

The boy whose early English teaching has been a smattering of Grammar, Parsing and Analysis, and Idioms never used by an Englishman, is apt to spend much of his time in the upper standards in wondering what his teacher is talking about, and in sitting dry beneath the verbal shower-bath whose waters never penetrate the cloak of his ignorance. The head-master must see that English is taught as a *living* language and not as a dead one. The boy must *talk* English, not parse and analyse it. He must learn it as the English baby learns it, by hearing it and repeating it. The voice of the learner must be as active, or much more active, than the voice of the teacher in this lesson. As in learning to row there must be a boat, oars, and water, so in learning English there must be actual spoken model, imitation, and understanding.

In this lesson ideas are of secondary importance, and words are everything—words heard, repeated, and understood.¹

In Arithmetic the object is to give a training in thought, deduc-

¹See "The Indian Teacher's Guide," by P. Wren, chap. xi (Longmans, Green and Co., Bombay).

tion, and accuracy. The head-master must not be content with a certain percentage of sums right. He must know how they were got right, whether by rigid rule of thumb, or whether by reasoning. He must regard the lesson given by the teacher when introducing a new rule as something infinitely more important than the number of boys who can get any particular example right. A problem clearly set forth and argued, showing a grasp of principles and their application, is of much more worth, even though wrong, than a wilderness of figures beside which blossoms the correct answer, mysteriously produced. No one is such a fool as to suppose that the correct answer to a sum is in itself a useful and valuable piece of knowledge, but how often is the Arithmetic of a class judged precisely by the percentage of answers alone, and not by the hearing of the teacher's lessons? Arithmetic may be taught in such a way as to produce a satisfactory crop of answers at the examination reaping, and yet be utterly useless, and entirely fail to fulfil the object with which it was placed in the curriculum.

History, again, is not selected for the curriculum because its bare facts are of great value in themselves. The Indian boy is none the better in mind, body, or estate, for having chanted

" In forty-three a Roman host
From Gaul assailed our southern coast,
Caractacus in nine years more
A captive left his native shore,
Boadicea from loss in strife
In sixty-one destroyed her life,"

and so forth. History is to be taught in such a way that the imagination will be roused, strengthened, developed, and disciplined; the reasoning faculties exercised; and the character moulded by playing upon the feelings of piety, admiration, patriotism, love of justice, and hatred of crime; and by a general use of its truths and teachings for ethical training. To teach History solely for the examination, as though its facts were everything, is to deprive it of all value, to omit the very aspect of it which caused it to be selected for the curriculum, and to act as though the skeleton is of more importance than the flesh and blood which clothes it, and the soul which gives it life.

The head-master must see that History lessons are not given without picture, illustration, map, and description, not mere repetition of black-board summaries, and not mere learning by heart of miserable little text-books, but a mental and moral training, and as interesting as only "true stories" can be.

Nor is Geography a subject of the school course because it is vitally important that Indian boys should know the exact positions of Kamschatka and Khatmandu, but because Geography offers a splendid field for mental training by observing and reasoning, and because "the proper study of mankind is man". The Geography lesson should be exceedingly interesting and should be accompanied by other illustrations than a dim and dingy wall-map.

Whatever be the subject that is being taught, the aim of the teacher should be the benefit of the boy through the study of the subject, and not the glorification of the subject (through human sacrifice) at the expense of the boy; and it is an excellent plan for the head-master to occasionally remind his staff that boys are more important than subjects, by inquiring, "Why do we teach this subject?" and, "Then what steps do you take to achieve that object?" It is fatally easy, otherwise, to drift first into the attitude and then into the belief that "subjects" are merely agglomerations of facts, and so long as the boy knows a "passing" proportion of those facts all is well.

Examination of the boys is not enough; inspection of the teachers must accompany it, or supersede it entirely; "results" are not everything, indeed they are nothing as compared with *methods*. It is the duty of the head-master to see that these latter are sound, scientific, and always followed.

CHAPTER V.
EXAMINATIONS.

"External examinations, which have to be prepared for specially, are hampering to the teacher. They tend to keep his attention directed to some artificial end, and to the mind and will of another, rather than to the immediate object of his work—namely, the drawing out and development of the minds committed to his care."—*Sir Oliver Lodge*.

"It is a saddening reflection that many competent and earnest teachers have to spend their lives in preparing pupils to deal with papers of this kind, that a great University countenances such examining and derives a pecuniary profit from it, and that the money which rate-payers contribute with such reluctance may be devoted to work of which such papers determine the quality."—*Keatinge*.

"The value of a subject in an examination depends on the mental qualities it tests, and by no means on its desirableness as a piece of knowledge."—*Thring*.

"We all know that this is the age of Examinations. We are beset by them on every side. Now we certainly all—both examiners and examinees—detest examinations. The former have a decided conviction that, after all is done, the resultant class-test is a very rough affair; and the latter, if not at the top, is apt to feel that his real capacity has not been gauged. And both may be right. Both sigh for the golden age when examinations were not, and the "march of intellect" had not begun. Let us, then, see what of real justification they have as a piece of educational machinery, and, above all, their relation to emulation and competition in schools and universities. Is it possible to reduce the evil and *save education*?"—*Laurie*.

"The mid-Victorian reformers rightly laid stress on the value of examinations as a public audit. English parents learned the lesson and find it hard to forget it—now that the time has come for lessening the burden of examinations."—*Sadler*.

CHAPTER V.

EXAMINATIONS.

“As if sheep, after they have fed, should present the shepherd with the very grass itself which they had cropped and swallowed. to show how much they had eaten, instead of concocting it into wool and milk.”—*Epictetus*.

✓ “This is the kind of *faculty* which examinations should test; but it should be information that has really and truly been assimilated; it should not be a flower without roots, grown by somebody else, cultivated elsewhere, and then stuck in the examinee’s pot for show purposes until it withers.”—*Sir Oliver Lodge*.

It is the duty of the head-master to see that the internal examination system exists for the work, and not the work for the examinations. The only reasonable attitude is “We do a certain amount of that class of work that is examinable, and from time to time we shall examine it to see that it is well done”.

The great danger is that this attitude may slowly change to that of “We have a system of examinations here and you must work to pass them and for that reason alone”.

This attitude inevitably changes to that of “Nothing that will not pay in the examination is to be regarded at all, for it is a waste of time”.

The attainment of this position, which is a fatally facile process, is death to all that is best in a school; death to all training of character and body; death to all development of imagination, observation, and reasoning; death to all true education; and life, and vigour to cram, and hurried, useless, superficial memory-work. The examination system is a good servant and a bad master, and it devolves upon the head-master to see that it is kept a servant.

It should be his constant endeavour to educate his staff in the

ability to set examination-papers which train and teach as well as test, and it should be his constant practice to send for, and comment upon, examination-papers set by them.

A good standard to aim at in the setting of papers, is to ask questions of such a kind that *even if the boy were allowed full and free access to all his text-books during the examination*, he would still be quite unable to answer them without original thought on his own part.

For example, if in a History paper such a question is set as, "Give the names of the battles of the Wars of the Roses with dates, the names of the leaders on each side, and the names of the victors," the answer could be given complete after a brief consultation of the text-book, and therefore by mere memory also. If, on the other hand, such a question is set as, "How was it that Magna Carta was wrung from King John and not from Henry I, Stephen or Henry II?" a boy has to do a little thinking on his own account before he can answer it, though he had his history-book at hand with permission to use it.

Save in the case of the infinitesimal quantity of matter which is worth learning by heart (such as tables, references, data, and poetry) questions should never be permitted that encourage learning by heart, and that kind should always be set which can only be answered by those who have been trained to think about what they read.

This would soon put an end to cram, for cram would not "pay". It could not pay if all examination-papers required two things instead of one, namely a knowledge of the matter and the ability to reason about it. If, in the days when undiluted Euclid was a separate subject, propositions had never been set, but reasonably easy deductions instead, Euclid teaching would have been a very different matter, and the race of students who could "do" all the propositions if the letters A, B, C, were permitted, but who "had not learnt them with X, Y, Z," would never have come into existence.

A head-master should be a paper-setting expert, and should train his staff to be experts, for there are few things more difficult and more important than the art of setting *beneficial* examination-

papers. He should also encourage that kind of preparation for examinations which is the opposite of cram.

The writing of a thought-requiring question on the board and the order, "*Take your books and read, think out the answer, and then write it,*" encourages thought, research, and deduction, and does as much mental 'good as cram does mental injury. Let examinations encourage thinking and discovery, not the brief knowledge of what is not worth knowing.

It is most unfortunate, but now inevitable, that at the top of every High School there should be a "Matriculation" Class which deliberately spends its time in learning things which would never be learnt, or noticed, but for the fact that they are likely to be asked for by the ill-chosen and unfit examiners who seem to live to illustrate the truth that "fools rush in where angels fear to tread".

If the top class spent its last year in honest education and study, and if at the end of the year it was examined for intelligence, thought, and ability, no harm would be done. *The evil arises when the work is to meet the examinations and not the examinations to test the work.*

If, for example, the Seventh Standard studied English during its last year, and was to be tested in its ability to speak and understand English, its ability to read it, write it, and manipulate it, very different work would be done than is done when it is preparing for a year to answer such questions as, "Define Hyperbole, Oxymoron, Personification, Allegory, Onomatopœia, Prosopopœia, Synecdoche, Prosody, Metathesis, Apodeicticality, Tautology," or "Paraphrase, Parse, and Analyse—

Baffled for ever—yet never so baffled but, e'en in the baffling,

When Man's strength proves weak, checked in the body or soul—
Whatsoever the medium, flesh or essence,—Ixion's

Made for a purpose of hate,—clothing the entity Thou,
—Medium whence that entity strives for the Not-Thou beyond it,

Fire elemental, free, frame unencumbered, the All —

Never so baffled but—when, on the verge of an alien existence,

Heartened to press, by pangs burst to the infinite Pure,

Nothing is reached but the ancient weakness still that arrests strength,

Circumambient still, sull the poor human array,

Pride and revenge and hate and cruelty—all it has burst through,
 Thought to escape,—fresh formed, found in the fashion it fled,—
 Never so baffled but—when Man pays the price of endeavour,
 Thunderstruck, downthrust, Tartaros-doomed to the wheel,—
 Then, ay, then, from the tears and sweat and blood of his torment, etc.

Will the preparation for an examination of this sort increase the boy's power and readiness in English, and will he face the world better equipped for having spent a year in cramming facts and words to be found nowhere else on earth but in a Matriculation "grammar"?

However, things improve gradually, and some day the Matriculation Examination in English will consist of an essay and a *viva voce* test in which the candidate will have to read, recite, and converse.

✓ Similarly, in other subjects the examination will test thought, reasoning-power, intelligence, and ability (possibly allowing the use of text-books in the examination room) and the year of preparation for it will not be devoted to the loading of the memory with what is admittedly worthless, but to genuine education, and another period of preparation for life and the world by further training and development of faculty. At present the year spent in the Matriculation Class is (for the practical purposes of real life) the least useful and valuable of all the years spent at school.

Meantime the head-master can endeavour to make his own examinations real and useful tests of progress, and let them be rather suffixes to the work, than make the work prefixes to them.

Boys may let off a few mental fireworks, probably made up by some other thinker, and no more their own than the facts they have learned by memory, but other they can do nothing more; and if the mistake is fallen into of imagining people's thoughts to be their own, or their own fancies about life to be "thought," it is likely to be positively injurious. The value of a subject in an examination depends on the mental qualities it tests, and by no means on its desirableness as a piece of knowledge. Now the business of a school is to train, and school examinations must be framed with a view to test the training, partly to enable masters to see what is really being done, partly to act as a spur on the boys and keep their efforts in a right direction, and ensure as far as possible that they are vigorous and true. To do this they must be of as fixed and certain a character as it is possible to make them; and no debatable ground, no excuse-land left. Every paper should be carefully looked over, every mis-

take noted, and marked according to a previous classification. When this has been done, it will be time enough if the mistakes are trivial, and rivals in this respect are equal, to look to the style of the paper and give some credit for this also. The greatest argument of all, however, is that the examination should test something that it really can test. We do not set about measuring liquids with tape, or distance by bushels; so also examination should measure progress in knowledge, which it can do, visible results of *mind*, and leave the mind itself alone, which at best can only be guessed, and which no two persons guess at quite alike. Above all things, it is necessary for an examination to have the reputation of being just, certain, and not liable to shift by change of examiners.

It is clearly no use examining with a view to finding out something which is not to be found out in that way. Many think an examination is for the purpose of finding out cleverness. But what is cleverness, and how is it to be discovered? No two persons will return the same answer. Gauging knowledge and gauging training is to a certain extent definite, and can be done, but who is to gauge cleverness disjoined from knowledge and training? Mental fireworks and their value are matters of opinion, and opinions vary. A few squibs and crackers let off at an unexpected height, and those too, *bought*, may very well pass, and often do so, whilst their possessor may be but a poor creature after all.—*Thring*.

The matters of careful marking and careful explanation are most important, as an examination is worth at least twice as much and does twice as much good, when it teaches as well as tests. For a boy to attempt a question and to find he cannot do it correctly, merely informs him and his teacher of his ignorance. To have it fully explained, and then done correctly, is an invaluable sequel, and should be the invariable one also.

The head-master should always discourage the inevitable tendency of the young and inexperienced teacher to ask difficult and catchy questions. The object is not to trick, catch, bewilder, confuse, discourage, and disgust. Nor is it to find out what the pupil doesn't know so much as what he *does* know. "If he has learned a little chemistry it is indeed a case of, "In Nature's infinite book of secrecy a *little* can I read," and there is an unfathomable and illimitable ocean of matter that he doesn't know. There is a trifle that he may be expected to know and understand, and the questions should attempt to find out in a plain, simple, and straightforward manner whether he does know and understand this trifle. Sir Oliver Lodge puts the matter well in the following words:—

I had rather have good answers to easy questions than bad answers to hard ones, and I believe they are a much better test of knowledge. Good answers to easy questions cannot be crammed. It is the trivial points, and the answers to hard and accidental and faddy questions, which can be crammed. These are they which are got up in May and produced—undigested and unassimilated—in June.

For real educational purposes, I am convinced that they should be conducted chiefly by, or in co-operation with, the teacher—the competent teacher. If people are competent to teach, they are competent to examine, so long as they will play fair. Anyhow the questions should be set by those accustomed to teach children of that same sort of age. Knowledge of a subject, and the light of nature, are insufficient preparation for being a good examiner : it is a difficult art to set really good questions, except at a more advanced stage.*

At a stage when almost anything may be asked, as in senior physics, it is easy enough to set questions ; but at an elementary stage, though it is still easy to set questions, it requires experience as well as common sense to set good ones,—questions, that is to say, which at the same time afford sufficient scope, furnish an adequate test of ability, are not too hard or too catchy, and are not too difficult to evaluate and mark.

We must rise superior to the belief that all education is a race whereof the examination marks the last spurt, and wherein success or failure is the final seal and stamp of worth. Let us regard education rather as a wholly beneficial journeying through the delightful fields of learning, and examination as an interesting helpful wayside incident and nothing more.

CHAPTER VI.

HOME-WORK.

"Home lessons render material assistance in the direction of *private* effort, without which self-reliance is an impossibility."—*Bray*.

✓ "Hours of study are too long. The extent of learning achieved during school is not so extensive as to justify the absorption of many hours a day."
—*Sir Oliver Lodge*.

✓ "The welfare of the majority greatly depends on something being provided to interest every kind of disposition and taste. Plenty of occupation is the one secret of a good and healthy moral life : and schools undertake to *train*."—*Thring*.

CHAPTER VI.

HOME-WORK.

'It is well to remember that, under normal conditions, a reasonable day's work for a child has been done at the close of the afternoon session."—*Bray*.

HOME-WORK, as it is *generally* organized, does more harm than good as a rule in this country, except perhaps from the point of view of examination-success.

If a boy has been kept well at work for five or six hours, has been reading, writing, and thinking, the evening should be devoted to games, recreation, or a hobby.

The exception to the rule is the rare occasion when the head-master has contrived to organize a system of *voluntary* home-work on a purely Individualistic basis.

When every boy in the school does home-work on the subjects he enjoys, be they mental or manual, when he follows his bent and pursues his inclinations under the daily guidance and advice of the teacher, then home-work is a good thing.

The setting of four more silly sums (just like the four done in class that day, and the four thousand done on other days), to be done while the boy is longing to run about in freedom or to play cricket, does neither him nor anyone else any good. The *home-work* should be *home-study*, from books not used in class, and in pursuance, to a deeper depth of interest, of some point touched on in class.

If a boy has had a lesson on the Spanish Armada and longs to find out something more about Drake, the lending him a copy of "Westward Ho!" and a dictionary that he may pursue Elizabethan studies at home, is excellent. To make him waste an evening in learning by heart the dates, acts, plots, battles, and other events of

Elizabeth's reign from a wretched little summary is folly. What good will the facts do him when he knows them?

Except for classes cramming for an examination, it is better for the head-master to make home-work optional, but to take an interest in it.

He should clearly explain to the staff the idea of Individualism in home-work and its use to *correct* the evils of Collectivism, and should prohibit its use as means of aggravating them.

He should then sketch schemes for encouraging the pursuit of favourite studies and indicate the proper use of the school-library to that end. Thereafter he should make a point of inquiring, when visiting the class-rooms, as to which boys are doing home-work, on what lines they are doing it, and what progress they are making. He must be careful, however, to ascertain that his obvious interest in the matter does not lead the teacher to adopt the attitude of "Volunteer to do home-work or I will make you". The work must be genuinely optional, but the interest displayed therein by the class will be the measure of the teacher's power to make study interesting, and to teach well.

Where the mark-system flourishes it might be permissible for any boy to earn an extra hundred marks per week by means of home-studies, in addition to the general increase in mark-earning power resultant upon progress.

The work must be *different* however, extraneous, in extension of the area covered in class, accessory, and enlarging. It must not be vain repetition, but must be in the nature of research, original discovery beyond the boundaries of the class text-book, and special study in the special subject as if for an original thesis.

Moreover, before setting the usual uniform dole of written home-work for the junior Indian schoolboy, it is well to remember his common home conditions, and the rarity of cases in which he has any facilities for doing written work at a table in a quiet room by artificial light. For one such instance there are a hundred where he has no such opportunity, though it might nevertheless be quite easy for him to get away (with the interesting book on the attractive subject) to read and think in peace.

Hobbies can do nothing but good, and the Indian boy rarely

has one, or any conception of what a hobby is. If anything in the nature of one can be suggested, interest in it aroused, and its pursuit guided, the best "home-work" conceivable is in progress. The vast majority of Indian schoolboys are far too poor to adopt such hobbies as photography, or even the collection of foreign stamps and picture postcards, but there are plenty of hobbies which cost their patrons little or nothing at all in money, though much in well-spent time, care, thought and love. Nature study, botany, geology, entomology, and so forth need no prohibitive amount of capital, nor do many such manual occupations as carving, modelling, wood-work, painting, and drawing. Few teachers, however, have the interest, ability, personality, and versatility to organize and encourage hobby home-work, but, given a fairly good library, any teacher should be able to get valuable voluntary home-work, which, if not of immediate and obvious examinability, must widen the boy's outlook, deepen his interest, heighten his ideals and lengthen his hours of really intellectual life.

Sir Oliver Lodge has remarked on this subject :—

Leisure, of which no intelligent use is made, is doubtless dangerous, but the curriculum during school hours should be of such a nature that the time outside school is greedily utilized in order to supplement it. The acquisitive instinct, or instinct for collecting, can be utilized as a motive power instead of being allowed to drift into frivolous and useless channels ; it may result in a self-made natural-history collection of some kind, or other contribution to the school museum ; a carpenter's shop, a metal-working shop, a smith's forge, a laboratory, a garden, a drawing-office, all may afford *opportunity* for intelligent activity, as well as the library. The elements of physiology and hygiene, respect and care of the body, based on some acquaintance with its intricate mechanism, are good for all ; so is the first-aid instruction given in ambulance classes. People who have been trained, even a little, are no longer appalled by witnessing an accident, nor do they shrink from wounds and blood ; they have some knowledge, they know they can help, and they welcome an opportunity for service. This is the kind of spirit which knowledge always fosters ; nothing is so enervating and demoralizing as theoretical ignorance and practical incapacity. Cowardice and feebleness are their offspring.

Let us see that the home-work set, or better still, the home-work undertaken voluntarily, is actually beneficial to mind and body, and not simply a weary extension of the weary round resulting only in physical injury and mental disgust.

Another object to be sought is to enable a pupil to leave school with the ability to use books as a means of obtaining knowledge, and to this end he should learn how to read selectively, and to pursue a topic through many pages of printed matter, or through many books, by means of the index or other indication. Applying the method to History and Geography, say, and with a class of forty or fifty children, the procedure is somewhat as follows: A supply of suitable books of reference, etc., is provided. One, two, or more of each may be provided, according to probable requirements. A number of questions or topics upon History or Geography are framed, and typed or duplicated, and distributed to the children. The child selects any topic he fancies, finds the necessary books, and makes sufficient notes for his purpose. Having obtained all the information he can from one book, he searches others in quest of further information on the same subject, until he has exhausted all the sources of information at his disposal. In pursuit of this object he uses information gained from the teacher, or from sources outside the school—the more the better. Using the notes he has made, he next writes them into a draft essay, using a lead pencil rather than a pen, as there is less danger of his handwriting suffering, while a higher degree of speed can be attained. Next he goes carefully through the essay, correcting the spelling, improving the composition, and attending to stops, paragraphs, and other matters. This he must do himself, for self-correction is a vital element in the training. He may also obtain further criticism from a fellow pupil or from the teacher. When he is satisfied with his effort, the essay is written out in a fair hand and in its final form, with such wealth of illustration, maps, plans, etc., as the nature of the topic and the fancy of the pupil may suggest. It is then filed for the head-teacher's inspection, and another topic is begun, and treated in the same way. As only two or three pupils can work on the same topic simultaneously, in proportion to the number of books supplied, it is necessary that a large variety of topics should be before the children at any one time, and the more topics there are the less probability there will be of the work in any case being delayed for want of books. It is essential that, while there is hard and close work, there shall be no mere hurry; the pupil must not be harassed to "get on" faster, nor the teacher censured for not getting more topics worked through, so long as it is clear that there is no dawdling, and that any apparent slowness is due to the nature of the subject or to a desire to exhaust it. Anxiety to show a large number of topics will eventually lead to shallow, superficial work, and, considering its object, the process will become a waste of time. A topic thoroughly worked out and properly illustrated, and written up with due care, will do more to interest a boy, and give him a habit of doing a thing well, than a score of hurried, superficial essays such as form the usual output of the schools. We are feeling more and more the need of something into which the child can put himself and his own best effort, as distinguished from the contrary attitude of following the lead of the teacher in everything.

In such work the teacher's first effort must be to eliminate himself to some extent. He must frankly recognize that the child must be taught to look

upon him as only one (albeit a most useful and sympathetic one) of the many means of obtaining information upon any subject in which he is interested. The teacher is the child's guide, helping him at difficult places, and showing him the best books and apparatus for dealing with a given subject, and keeping constantly before himself the purpose of the whole exercise, namely, the development of the pupil's interest.

The teacher will also be able to do an important work in showing the pupil how to express ideas and statements in different ways. I recollect seeing a pictorial representation of Tennyson's "Brook," done by a boy of twelve, giving a bird's-eye view of the windings of the river, Philip's farm, and other details of the poem. The incident suggests a method of treatment which might be applied to an extensive variety of subjects, indeed an important part of the teacher's work will be to suggest different ways in which ideas and facts may be expressed. Drawing and colouring will naturally take a prominent place in any mode of expression, but there are others, and the teacher who shows the most versatility in developing these will be the most successful. Thus with pupils studying History, the construction of a time chart, showing graphically the length of each reign or dynasty, and the position in it of important events, will naturally lead to the acquisition of a good deal of knowledge; maps, plans, diagrams, pictures transferred from cuttings, or drawn and coloured by the child, and other modes of expression, will be used to illustrate historical facts and details taken from the text of the book—mere copying, apart from the essay, is of no use for the larger purpose indicated.

In Geography, the heights of mountains, the lengths of rivers, areas, populations, and statistics of various kinds all lend themselves to expression by diagrams and graphical methods; a book of travels may be followed out step by step, and a map of the route made. All these exercises will usually be worked in connexion with the investigation and writing up of notes made upon topics given to the children, or suggested by them.

It is not intended, however, that pupils should be exclusively kept to this mode of obtaining knowledge. The freshness will wear off, and without change the whole process will become tedious. The teacher will occasionally give a lesson upon some topic arising out of the subject studied, which will vary the monotony of the work, and prove refreshing to teacher and pupil.

Further, care must be taken not to make writing the only mode of expression. Verbal expression must have its place in the system, and a weekly debate among the members of the class is a useful way of promoting this. It gives point and purpose to the research and subsequent essay writing if the pupil reads his effort as a "paper" to the class at one of the debates. It is found to be a real stimulus to good work, and, after the first shyness has worn off, many pupils will show considerable talent for verbal expression and debate.—*Duckworth*.

✓ Home-work should be for Individuality and Self-teaching, not for examination-cram. ✓

CHAPTER VII.

THE LIBRARY.

“Part of Education should consist in familiarity and practice with the looking up of details, with the use of books in general, not only of books of reference.”—*Sir Oliver Lodge*.

“A reasonable supply of books, to which he can be referred to illustrate and verify the information acquired in class, offers a very valuable means of intellectual discipline. The use of books of reference, and of books illustrative of points of criticism discussed in the course of a lesson, concerns the higher forms rather than the lower. The lower gain chiefly in having at command a copious supply of good matter to read at leisure.”—*Barrett*.

“Many children, imputing the pain they endured at school to their books they were corrected for, so join these ideas together that a book becomes their aversion, and they are never reconciled to the study and use of them all their lives after; and thus reading becomes a torment to them which otherwise possibly they might have made the great pleasure of their lives.”—*Locke*.

“Of all the studies which hold their own throughout manhood, and are worthy and repaying objects of study, and form welcome deposits in the memory, I verily believe that literature stands chief. There is no other such storehouse of noble thoughts, of finely expressed emotions; through no other channel are we able to dive so deep into the springs and motive-impulses of humanity.”—*Sir Oliver Lodge*.

CHAPTER VII

THE LIBRARY.

✓ You might read all the books in the British Museum and remain an utterly illiterate uneducated person: but if you read ten pages of a good book letter by letter,—that is to say with real accuracy, you are for ever more, in some measure an educated person.”—*Ruskin*.

As a rule the Indian school-library is neither what it should be, nor used as it should be. It is quite usual to find it consisting of a forbidding collection of very dirty debauched-looking, and worm-eaten English “novels” which no one has read in England for fifty years, and which very few read then. The most up-to-date and alluring are generally the works of Mrs. Henry Wood, Anthony Trollope, and Wilkie Collins; and these are more common than Dickens, Scott, and Thackeray. Ponderous and discouraging tomes, such as Maine’s “Ancient Law,” Hobbes’ “Leviathan,” Butler’s “Analogy,” and Young’s “Night Thoughts” are usual. Generally the visitor receives an occasional shock from a sudden encounter with “Gil Blas,” Boccaccio’s “Decameron,” and the less choice works of Smollett and Fielding. Sometimes a small sum of money has been applied to the purchase of new books, and the desire for modernity in the best literature has found expression by the Indian head-master in the purchase of the wondrous works of Hall Caine, Marie Corelli, Guy Boothby, and others such purveyors to the lower strata of the public. A large proportion of Indian high-school libraries are fit only for the bonfire, and in these days of Commissions and Conferences, a commission of educationists might sit for a worse purpose than the drawing up of an exhaustive list of books to be purchased for secondary-school libraries.

Meantime head-masters might make *Attractiveness* their motto in this respect. The boys (of all ages) must not be driven, but

drawn, to the library. Books should be bought for their interest, illustrations, and attractiveness to healthy boys even before their "instructiveness". The boy gets enough of that in the classroom; let him get something for his imagination and his character in the library. Let him be certain to find something which he would rather read than leave unread, irrespective of miserable "marks" and the examination. When re-stocking a library no Indian head-master should do it unaided and in the light of his own taste in English literature. He should always secure the advice of an educated Englishman, and preferably of an English educationist. The latter will be able to indicate the relative positions of Anthony Hope and Hall Caine, of Stanley Weyman and Marie Corelli, of Rider Haggard and Guy Boothby, of Charles Kingsley and "Guy Thorne," and generally to choose books from which the Indian boy can get benefit and pleasure.

And why should the library almost invariably contain only books for Standard VII (not to mention the fact that these are frequently utterly without interest or meaning for even this class) and not for Standard I?

The library should be a great weapon for combating the evils of Collectivism and a great help to the teacher who understands the essentiality of attaining the possible maximum of Individualism.

It should aim at containing *interesting* books on all subjects for all standards. Brilliant picture-books for Standard I are at least as desirable as Hobbes' "Leviathan". Attractive coloured history picture-books for Standard II are quite as necessary as Plato's "Republic". Such illustrated and most attractive geographies as "Other Lands than Ours" for Standard III are as deserving of place as Young's "Night Thoughts". Boys of Standard IV will get more good from an abridged and illustrated "Robinson Crusoe" or "Swiss Family Robinson" than any one will from the "Letters of Junius". A book of Natural History, with a coloured picture on every page, for the boy of Standard V, will appeal to him much more than will "Sandford and Merton"; while books of travel by Livingstone, Stanley, or Nansen will interest the boy of Standard VI, and benefit him, too, a good deal more than a

profound work on plain living, high thinking, and holy dying. For Standard VII there should be interesting books on every subject they study, carrying them into wider and more attractive fields than those explored in the class-room.

Nor should the library be catalogued and arranged solely according to the letters of the alphabet, but according to the standards of the school. If there are seven standards there should be seven cupboards or seven sets of cupboards, and those for the classes which do not read English should consist almost entirely of pictures, with either vernacular or monosyllabic English explanations.

Neither should it be supposed that the library is solely for home use. In schools where the system of Individualism is practised an occasional visit to the library is a very welcome and useful change from routine. The reading-lesson is a silent one, each boy choosing his book and reading it, with appeals to the teacher when explanations are required. The lesson is, in one sense, a reading lesson, but it is also a history, geography, science, or other lesson according to the subject chosen by the boy, in the light of his own inclination and bent.

(It might here be noted that the order so frequently given, "Don't waste time looking at that picture," should be changed to "Study the picture carefully and tell me what you see".)

It must not be hastily concluded that anything desultory and rambling is here advocated. Nothing of the sort. What is meant is that the teacher who has the ability, the wish, and the time, to endeavour to correct the evils of our necessary and inevitable Collectivism, is here helped in doing so, by letting the silent reading of each boy be in the type of book and subject which most appeals to him.

In any case no harm is done, for a change from the deadly, depressing dullness of routine is always a joy and a blessing.

Where the head-master is sufficiently enterprising and influential, good use can often be made of the local Public Library by senior boys, or in cases where the school library is inadequate or non-existent. Where this is done, a special time should be fixed for the attendance of school-boys, and a master should invariably be

present, and it should be an understood thing that no boy should open any book until he has shown it to him.

In the Mosely Education Commission Report it is stated that :—

A separate department for children has existed in the Boston Public Library since 1895. It occupies two rooms, one for recreative reading and the other for study, both furnished with low tables, chairs, and bookcases. Children over the age of 10 years can be card-holders and may draw two books at a time. In the reference room (study room) lessons are studied, compositions written, and other preparations for school are done. One feature of the room which is constantly proving its value is the collection of text-books used in the Boston Public Schools. Teachers are invited to come to the Library with classes and themselves to give instruction or make use of books reserved for them as they may request. Books are sent to the schools by the branch department, which has a special collection for deposit. Complete freedom is allowed teachers to make their own choice of books, no record of circulation is required, and the books may be kept weeks or months as desired.

Such a plan would be of even greater value in this country, where the school-boy has such very slight facilities for home-study, both in respect of accommodation and of materials.

A representative list of suitable Library Books will be found in Appendix IV.

CHAPTER VIII.
CLASS EMULATION.

“ Where there is no competition there is no life.”

“ Emulation is a passion on which school-masters rely more than on any other, to urge boys, who are already well disposed to work, to exert themselves to the utmost. Emulation, strictly defined, is a desire to be equal to the best ; and so understood it is not morally hurtful. But when it degenerates into mere competition, the setting of one against another, the evil passions of jealousy and envy must inevitably enter and work moral injury to all concerned—masters and pupils alike.”—*Laurie*.

CHAPTER VIII.

CLASS EMULATION.

“ Emulation is the school aspect of the struggle for existence.”

ONE of the many ways in which the hand of the good head-master is felt is in the creation of a healthy and useful class-emulation, and the co-ordination of effort towards a given standard of regularity, punctuality, smartness, and success in work and play.

That emulation between individuals which consists in seeing who can assimilate the greatest number of facts in the smallest time, and which encourages over-work and cram, is of doubtful value; but the class-emulation which rouses a class *esprit de corps* and pride, side by side with the general school *esprit de corps* and pride, can do nothing but good.

There should be a constant competition between all classes from I to VII for the top place in percentage of attendance, in paucity of late-marks, in smartness of class drill and discipline, in freedom from punishments, in progress at games and in soundness of work. An excellent plan is that of the school-banner, which is allowed to hang for a week or a month in the room of the class which has the best record for the previous week or month in attendance, punctuality, smartness, or other department of class activity.

The use of the school-ladder, showing the relative positions of all classes in the school, procurable of most educational publishers, or easily manufactured locally, has a decided influence upon the growth of this spirit of class-emulation. A weekly or monthly announcement in the order-book serves the purpose of encouraging it, and some, otherwise insignificant, privilege, such as being the first class to move off at the assembly-parade for a week, becomes a keenly coveted mark of honour. The class holding the

highest terminal record can be rewarded and encouraged by a holiday, and at the annual prize-distribution the mention of the class with the best record for the year, and the name of its teacher, has the best possible effect. An inter-class cricket, football, or hockey cup for the upper classes, and another for the lower ones, can be made a powerful means of improving the average standard of play, of improving the health and physique of the boys, and incidentally of improving the quality of their class-work. Where cups are not available, other symbols such as flags or framed certificates can be utilized, and these have the advantage of being hung in the room of the winning class without anxiety as to theft. The silver cup, though perhaps otherwise a more powerful and desirable stimulant, cannot be left continually in the room for the period during which it is to be held, and is, to this extent, inferior to the intrinsically worthless trophies.

Not only is all class-emulation productive of practical results in work and conduct, but it provides a valuable moral training, by teaching the great principles of self-devotion for the common good, co-operation for the general welfare, unselfish work for the benefit of the community, and *an ideal beyond mere private gain*. It provides all the stimulus of personal competition, and eliminates the element of selfishness. Best of all, it provides that without which all moral training is null and void, an ideal.

And it is herein that class-emulation, which the head-master can foster, is a finer training, morally at any rate, than the individual emulation and competition which the teacher fosters by the systems of mark-giving, list-making, and place-taking.

Striving for the community is a finer thing than grasping for oneself—however necessary individual competition is for keeping up the pace for examination purposes—and the more the head-master can dilute, leaven, and temper private competition with class-emulation the better.

Says Professor Sidgwick on the system of place-taking, for example :—

I am strongly of opinion that it is a bad system. It wastes time ; it impedes teaching ; *it unduly accentuates competition* ; and it is often, if not always, exceedingly unfair. A lesson should be quiet ; the constant move-

ment and noise of place-taking are unsettling to all. The teacher should be drawing out knowledge, correcting errors, leading the young minds to find the truth, and exciting their interest; all this is obstructed and hampered by the race for places. There is much, no doubt, to be said for competition as needful to evoke full energies; but in any case it should be remembered that competition is not learning, and though the *habit* of learning may be acquired partly by its aid, to the *love* of learning it is necessarily alien and may easily be hostile or even fatal; and we should not forget that the primary schools do excellent work without it. It should therefore be always kept rather in the background; while the place-taking system makes it crudely obtrusive.

Class-emulation is open to none of these objections, and, unlike individual competition, it aims at a high object and attains a high end without doing any moral injury whatsoever, improves the school and its work, raises its standard of achievement, and instead of encouraging selfishness, tends to stamp it out.

A very decided influence upon the tone of a school is exercised by the Honours Board when well and judiciously used. It is the centre and matrix of school tradition, the stimulant of worthy effort, the record of valued alumni, and the reward of the deserving.

It is not every school which has an Honours Board that gets the maximum of benefit from its presence. Too often it is the dingy occupant of a dark corner, placed high up beyond the notice of the passer or the occupants of the room, and never referred to from year's end to year's end. Occasionally it is filled up with the names of a variety of undeserving persons within a few months of its introduction.

To get his name on the Honours Board should be a real and great honour, open to every boy, irrespective of cleverness. Each boy should feel as Napoleon's private soldier felt who "carried a marshal's baton in his knapsack". It should be open to any boy of any age, standard, race, caste, creed, and condition. The one qualification should be desert, the having *deserved* to go down to posterity as worthy of their respect, honour, and imitation; and a privilege should always accompany the honour. Moreover, with the utmost regularity, the attention of all should be drawn to the names it contains, and a reference should be made to the reason of their having been recorded. An excellent plan is that

of having the Honours Board brought from its place on the occasion of the annual prize-distribution, sports, "Past *versus* Present" matches, or other public gatherings, and hanging it in a conspicuous place before the audience assembled to hear the speech-making. Certain high school distinctions should carry an ex-officio right to a place on the roll of honour, such as election to the school captaincy and the winning of the top place in the whole school at the annual examination. These fixed rights should be very few and far between, however, as, of course, the whole value of this device depends upon the rarity of its use.

In addition to the school captain and the top boy, the names of any *distinguished* captains of the hockey, cricket, or football teams might be inscribed and the name of any boy who "pulled the school cup-match out of the fire" and by his individual brilliance largely contributed to the turning of a defeat into a victory. The making of a century in a school cricket cup-match might constitute a claim, or the brilliant defence of a goal, from the countless shots of a stronger team. Where the question arises and remains a question, it is a sound rule to always settle it by the ballot-vote of the whole school. The maker of a new school record in sports might be considered a likely candidate, and the winner of an open scholarship. A very deserving colour-sergeant of cadets whose personal labours and example had done much towards making them a credit to the school would have a claim, as would any prefect whom the head-master felt had been a steady and weighty influence for good, a power among the boys, and one whose honouring would be understood and appreciated by all. The capable and experienced head-master will know how to steer a middle course between making the Honours Board a hopelessly inaccessible dream, and "a pale and common drudge".

SECTION II.

PLAY.

"Play up, play up, and *play the game*."—*Newbolt*.

"It is most refreshing to emerge from a slaughter-house of concords, moods, and tenses, strewed with murdered particles of language, into the open air; most refreshing, instead, of looking upon boys as reservoirs of bad grammar and vexation, to escape to a thorough good game, and restore the balance of human nature by a hearty sense on both sides of both understanding a good drive or cut, of both admiring a stinging catch, which sends mutual respect tingling into the tips of the fingers. If the school-life is to be *one*, and school-honour depends on this, half the life, the out-door half, and in the boy-mind not the least important half, must not be left out of calculation. There must be thorough unity of purpose with masters and boys in every good thing. Remove this, there is no standing-ground on which to plant the lever that shall move the boy-world, or form the starting-point of the honour and truth of a great school."—*Thring*.

"The *whole* child is put into the teacher's keeping."—*Bray*.

"For all, exercise during youth is excellent; while games are *imperative*. We, as a nation, owe our success chiefly to our mental and bodily vigour—a vigour which is irrepressible, and dependent mainly upon the games of boyhood, which render possible our sports of manhood."—*Dukes*.

"A ton of knowledge bought at the expense of an ounce of health, which is the most ancient and precious form of wealth and worth, costs more than its value."—*Hall*.

"School games involve a wide range of *brain* activity. Most of the senses are called into action. Comparison and judgment are needed."—*Sir William Gowers*.

"Play is the preparatory school for what has to be done later in the form of work. It teaches reverence for law, exercises the imagination, gives opportunities for frequent change in which every child delights, and creates little difficulties to be mastered. Indeed, play and games without difficulties would not be appreciated."—*Bray*.

CHAPTER IX.

ORGANIZED GAMES.

"We manufacture clever devils by the thousand because health is not the object of party politics."—Carlyle.

"The playground is the uncovered school."

NOT the least important feature of school-management is the organization and management of the games, and this should be the special-care and province of the head-master, inasmuch as all departments of school activity in which he takes a personal as well as an official interest are marked by special vitality and progress.

Nor should he concentrate upon single gladiatorial teams (which are the sole representatives of the school's physical endeavour as well as of the school itself).

Every class, from the lowest to the highest, should have its game and its team. If it can have two games, or three, so much the better, as there is more opportunity for every boy to find a game which suits his physique and temperament.

Every class, from the lowest to the highest, should also have its afternoon or morning per week devoted to compulsory organized games, as well as every opportunity and encouragement to play them before and after school and during recess, so far as climate and environment permit.

The practice of having one "games-day" a week, say Thursday afternoon, when the whole school plays games simultaneously, is a good one (when the playing fields are large enough to allow of all finding room) as there is then complete silence in the play-ground during the rest of the week when classes are at work. The plan is an exceedingly bad one if it means that one or two pairs of teams will play matches while five hundred boys and a score of

teachers loaf about. Where the compound is only large enough to permit of some such travesty of a games-day, the proper course is to allot a different half-day for games to every class or pair of classes, and to insist upon quiet play, so far as mere vocal noise is concerned. There is no necessity for a babel of shouting in any organized game. The head-master should impress upon teachers that this games-day is essentially a time for *teaching* games, and particularly for teaching games to boys who know nothing about them. Where a teacher cannot teach games himself he should superintend their teaching by boys who can. Before and after school, and in recess, there is plenty of time for mere practice, especially for the other boys who already know how to play them.

By this method of different classes playing on different days, kit is economized. It is only where the school games-fund is large that there can be sufficient apparatus for the whole school to play at one time.

Every head-master ought to know enough about cricket, football, and hockey to be able to criticize them, to explain the rules and principles, and to train younger men to teach them. If he can play them himself, so much the better.

What a happy spectacle it has been also to see the great *President* of Stanford University playing baseball on the college ground. For three years the university lecturers' team was so strong that the students could not wrest from them a single victory. Besides, play being Nature's normal exercise, nowhere else can the teacher gain such an influence for good over the pupils. To the glory of Andover, be it said, the teachers all play. Nothing in all the possibilities of the school can take the place of free play. Calisthenics are right in their place, but play is the law of all growth. The best exhibition in the United States of play as a school factor can be seen at Andover, Massachusetts. Here sixteen acres or more are the playground of 670 pupils. The entire school plays—teachers and all. Such a repertoire of plays, calling into co-operation the entire school, nowhere else was ever seen. And what delighted boys and profited teachers! What merry laughter, sparkling eyes, healthy cheeks and active limbs! And after that, what sympathy in the school-room and turning of other energy on delighted work.—*Preston Search*.

So long as the accusation can be brought against Indian head-masters that they do not and cannot train their staffs in teaching organized games, and against teachers that they do not play

organized games with their boys and mingle freely with them in the playing-field, they labour under a serious reproach.

The trained teacher who has spent a year or years at a residential training-college should be able to play at least one game well, and be able to organize, teach, superintend, and criticize three or four more. Every head-master should be able to train those of his staff who have not had this advantage. If he does not know the games himself he should study their rules and theory, and have a few lessons in practice given in his presence and that of his staff by some one who does—a soldier, gymnast, or friendly member of some neighbouring gymkhana. On no account should he obtain the services of some soldier and leave the whole matter in his hands and entrust the boys to his guidance. Even supposing that the man was capable of organizing the games of a school as well as of teaching them in practice, and supposing he was a fit and proper person to be in charge of boys, what sort of lesson is this for those boys, in respect and admiration for the head and staff who thus proclaim themselves incapable of learning and teaching a game? And what right has the head-master to abandon one of the best means of improving school tone, of improving the relations of teachers and taught, and of making the school the real home of all training that it should be?

The right teachers under the right head-master can undoubtedly do more real good in the playground than they can in the classroom, save in the direction of examination-passing, which is not, or should not be, the highest aim and object of schools. And, in the words of Dr. Clement Dukes, Health Officer of Rugby School:—

The physical culture of the young trains them in perception and judgment as well as in adroitness and courage. Even yet the influence of physical culture on mental and moral growth is not sufficiently regarded—witness our day-schools for instance—nor is it always recognized, even by the best teachers, that, for the completest development, mental and bodily culture must be concurrent, *and must form one of the most important responsibilities of the teacher himself.* The teacher appears to me often forgetful that no question in the training of the young is of greater moment than the mode in which the pupil occupies his hours out of school. If this freedom from work were made a period of cheerful recreation and constant lively occupation, weariness, idle

lounging, and bullying, with their deterioration of tone and character, would disappear. In suitable physical exercise all the functions of the body are engaged. The circulation of the blood is quickened, more oxygen is inhaled, and the impurities of the blood are thereby oxygenated and destroyed, and the excretory organs of the body can thus effectively remove the detritus from the system. And, in addition, as I have insisted, the formation of character is promoted.

To deal more with detail : observe the young boy who is keen in games, and compare his physical condition with that of him who does not take adequate exercise. Notice his healthy complexion, good wind, elastic gait, splendid muscles, increased stature, fine physique, and sure development into vigorous manhood. But this is only one side of the picture, for the results are far wider. Consider how boys' games tend to develop a well-balanced mind and character ; how they instil into his nature, as nothing else can, glowing spirits, from the robustness of his health ; quick response to the call of duty instead of lethargic habits ; good temper, often under trying circumstances ; love of justice and fair play which lasts with life ; self-reliance ; endurance ; confidence in comrades ; desire to excel, which ultimately becomes a noble ambition ; quick judgment ; aptness to act with others for the good of all, and not from selfishness ; courage under difficulties ; self-control ; and last, but not least, the check in morbid desires and sensations, by the adequate expenditure of superfluous energy, which ensures purity of life. In short, these games produce true manliness of character, with a just ambition to excel in every phase of the battle of life.

If school games had no other salutary influence than that of affording a wholesome topic of conversation out of school hours they would be well worth the infinite trouble which should be bestowed.

And however true this may be with regard to the English school-boy, *it is even truer with regard to the boys of India, and applicable in an even higher degree.*

CHAPTER X.

INTER-SCHOOL MATCHES AND SCHOOL SPORTS.

"In the regulation of games for the young, where healthy rivalry may, in the inexperienced, lead to excessive competition, I think the physician should have a voice. I would therefore suggest the medical control of all *severe* exercise so that the pupil who is physically able to undertake the exercise shall not be permitted to do so without prior and suitable training for the prolonged exertion."—*Dukes*.

"A touch of *camaraderie* with pupils assists in strengthening the moral tie between teacher and taught. Besides, it helps the teacher to individualize his pupils in the way of clearer characterization without which knowledge real success in the management of children can never be achieved. It is notorious that the play-ground brings out qualities in the pupil which may never be shown in the class-room. This alone, apart from other potent considerations, calls for the teacher's presence there."—*Bray*.

"I believe heartily in sport. I believe in out-door games, and I do not mind in the least that they are rough games, or that those who take part in them are occasionally injured. I have no sympathy with the over-wrought sentimentality which would keep a young man in cotton wool."—*President Roosevelt*.

CHAPTER X.

INTER-SCHOOL MATCHES AND SCHOOL SPORTS.

"Waterloo was won on the playing-fields of Eton."—*Wellington*.

"God give us bases to guard or beleaguer,
Games to play out, whether earnest or fun;
Fights for the fearless and goals for the eager,
Twenty and thirty and forty years on."—*Bowen*.

WHETHER inter-school cup-matches do a great deal of good or a certain amount of harm depends almost entirely upon the head-master, his attitude towards them, and the arrangements he makes for the attendance of his boys at the scene of the contest.

If he takes little or no interest in the matter (while the boys are exceedingly keen on winning the cup) and leaves all arrangements in the hands of a junior master or sports secretary, it is quite likely that a feeling will grow up in the school that the cup is everything (its capture to be attempted by foul means or fair means), and that the match will be a scene of disorder, recrimination, and quarrelling. Cases, arising under such circumstances, are on record of actual attempts to disable rival players before the match, and of fighting, stone-throwing, and general disorderliness on the playing-ground. If the head-master wishes cup-matches to be morally beneficial to the whole school, and to both exhibit and improve a good school-tone, he must make it his business to foster the feeling that the cup is entirely secondary to the physical and moral benefits of the sport, and that unless won with the utmost fairness and in the best spirit is quite worthless. Any boy playing for the school should be absolutely certain that any foul play or trickery on his part would be most angrily condemned by all, from the head to the youngest boy of Standard I, as being

a disgrace to the school and a crime against the school's reputation—an infinitely more valuable thing than any cup.

He must further make careful arrangements for the spectators for whom he is responsible, his whole school to wit, and must superintend those arrangements himself.

If his school is playing in a cup semi-final or final at football or hockey he should communicate with the head-master of the rival school and state that he proposes to occupy one or other of the longer sides of the ground and that he will undertake to see that none of his boys occupy any position elsewhere. Further, that he has instructed his boys to approach and leave the ground only by a certain road, and that if the boys of the rival school use such-and-such a road there will be no possibility of any collision and expression of ill-feeling should such exist (which in the case of well-conducted schools of good tone would be most unlikely). Having made these external arrangements, he should then send for the staff, and, by means of a diagram, show each teacher where he and all his class are to take up their position, junior classes of small boys being along the front and bigger boys behind.

A notice should then be circulated, by means of the order-book, to the effect that any boy going to the ground by any other route than the stated one, or occupying any other position than in that allotted to his class, will be severely dealt with, and that prefects have strict orders to report any breach of these rules. When the hour of the match permits, it is best for the boys to go straight from school in classes under charge of the teachers.

The adoption of these simple precautions would have prevented many an unseemly and deplorable exhibition in the past, and would have saved the necessity for the somewhat disgraceful suggestion that cup-matches should be discontinued.

It is a great pity that the precautions are necessary, and a still greater one that they are not always taken, save in the rare cases where two schools of the best type in tone and discipline are able to testify to the strength and ability of their respective head-masters by meeting in the friendliest spirit and the honest desire that the best team may win, as is the case with the English Public Schools.

No cup-match should ever be played without use being made

beforehand of the opportunity for an address on school "patriotism" and *esprit de corps*. The players are going to uphold or extend the reputation of the school for skill in games, and the other boys are going to do the same with its reputation for quiet behaviour and good conduct. Each boy must play his part in public, whether as an honest, plucky, and capable player, or as a well-conducted spectator. Cheering should be encouraged and jeering severely punished. Each boy should feel it his duty to encourage the school-players by loud applause, and should know that none but the ill-conditioned cad jeers at the players of the other side.

The winning of the cup should be the occasion of a school demonstration, holiday, and rejoicing—to the end that love and pride of school, *esprit de corps*, and hero-worship may be increased. Its loss should be made the occasion of determination to renewed effort, and not that of stupid and superstitious excuses for defeat by a better team.

When the school football or hockey team is entering upon the last phase of training for a fortnight or so before the great cup-match, two points must be kept in mind by their trainer (who should be the head-master himself as far as possible). The first is the fact that the finest skill will be unavailing if the team is lacking in stamina and endurance; while the second, closely connected with it, is that the increased strain of frequent high-pressure play in these last few days demands increased nourishment.

Where the boys, or the games-fund, can afford it, a good plan is to arrange for milk to be boiled while they are at play, and a peg-tumblerful given to each boy after the practice match, and after he has rested for a while. On no account should food or drink be given at the "half-time" interval during a match. It is sufficient if each boy is given half a lime or lemon to suck. The writer once saw a head-master set a large basketful of green bananas before his team during a final cup-match "half-time" interval, with an exhortation to gorge as many as possible! It is probable that by this action he gave away the cup, as well as endangering the health of the players.

Let everything that is fair and permissible be done to win the

cup, but let it not be forgotten that the cup is a means and not the end, merely a *means* to the increase of *opportunity for physical and moral training for the whole school*.

School sports should be held for the physical, moral, and mental benefit of younger and older boys by the encouragement of running and jumping, and not to make a half-starved boy of low vitality run himself into illness and decline, due to heart-strain and fatigue, in order that he may win four annas.

Nor should it always be a case of "the race is to the swift and the battle to the strong". In a perfectly organized school's sports, every boy in the school should feel that he is interested in the matter, that the appeal is to him personally, and that he has a chance of a win or a place, if he goes into training.

There is no merit, or sense either, in organizing sports for six big boys to win everything while six hundred languidly watch them.

A walking-race of a hundred yards will not hurt the youngest and weakest, nor will a mile running race do anything but benefit the biggest and strongest, *if properly trained*. And it is the duty of the head-master to see that the principles of "training" are properly taught and thoroughly understood by everybody a month before the sports are held.

If the present reader of this book were to now suddenly leap up and run a mile at top speed he would probably drop dead *en route* (if he had the grit to stick to it) or at the end of the journey; and if he escaped he would certainly feel very ill, unless he happens to be "in training"—in other words in the habit of doing this regularly, or of living in the manner best calculated to facilitate his doing it.

On the other hand, if he walked the mile slowly to-day and took an hour over it, walked it again to-morrow in twenty minutes, the next day in fifteen, the next partly walked and partly ran it in ten, and so on for a week, he would find that he could run it with ease and comfort at the end of that week. Moreover, if he ceased eating and drinking superfluous and injurious food, slept at regular hours, and generally aimed at improving his health and physical

condition, he could do it still faster and with more ease, until what would have been fatal a fortnight before is easy and pleasant now.

If a class of Indian boys is told that it will run a furlong race on a certain day, and no more is said about the matter, the very great majority of them will line up for the race without having done more than talk about it since it was announced. For a boy to run a furlong or quarter of a mile at top speed from the start and with no previous graduated training is for him to finish in a dangerous condition of exhaustion, green with sickness, labouring distressfully for breath, and probably firmly determined that he will never run again as long as he lives.

The theory of training by gradual increase of effort and decrease of superfluous food and injurious habits must be explained, and its practice must be insisted on by the teacher. It is an easy matter to see that the class goes over the course daily at slightly increasing speed, and that obvious weaklings are weeded out. Under these conditions school sports do some good, ~~for it is not on the actual day that the benefit is received, but in the month of training beforehand.~~

If the actual sports were cancelled on the day before they should have been held, no one would be any the worse, and the actual Sports Day is perhaps the least beneficial of all the days of the period between announcement and realization. To announce a Sports Day for to-morrow, or to announce one for a month hence and not to see that there is proper daily training for all, is to make good into evil.

There is a deplorable tendency in some schools to make the annual sports into a mere show, and to encourage buffoonery more than physical training. Nor is a circus wanted, with sack-racing, slow-cycling, all-fours racing, blindfold racing, three-legged racing, chattie smashing, and all kinds of amusing trickery. If you are organizing an entertainment to raise money, well and good, but if the idea is a school sports to encourage physical exercise and training there is all the required scope to be found in running, walking, high jump, broad jump, cycle racing, hurdles, and throw-

ing the cricket-ball. For young boys a hundred-yard running race is quite long enough and a quarter-mile walking race.

The actual competition may possibly do harm in some cases ; the proper training for the competition can do nothing but good.

CHAPTER XI.
CLUBS, SOCIETIES, AND CADET CORPS.

“ Essential things in Education are intellectual interest, human sympathy, devotion to high aims. These are spiritual things, and the spirit, like the wind, bloweth where it listeth.”—*Sadler*.

“ If the lessons are the only meeting-ground, and outside the schoolroom there is no common life found, Heaven preserve the masters. The boys will not fare well, but they hate it and escape. But the masters—the iron in such a case must enter into their souls, and make them ill-tempered machines, always turning on one rusty handle. The pleasure of seeing the boys enjoy themselves, of sharing in and promoting their joys, of meeting them in their walks, of hearing the last new discovery, of laughing at or seconding the last new plan, of playing their games, of oiling the hinges of old bones with a little of the freshness of young hearts, all would be gone. All the light of the place would vanish, and a suspicious isolation be left. Or perhaps an unnatural appetite for mere intellectual prizes, with a proportionate contempt for the more numerous but less fortunate mediocrities would alone remain.”—*Thring*.

“ Things do not come to the children, the school has to take the children to the things.”—*Lange*.

CHAPTER XX

CLUBS, SOCIETIES, AND CADET CORPS.

"The school should be the symbol of an eternal unifying spirit."—*Jordan*.

"Let us observe that Education has a double task; it has to provide for Livelihood and for *Leisure*."—*Hayward*.

IN addition to the ordinary Cricket, Football, and Hockey Clubs of the school, the organization and management of other combinations of boys for mental, moral, and physical improvement is a duty of the head-master. The more of such societies there are in a school, the better, always provided that they are properly looked after. They deepen and broaden school life, increase the school's opportunities for good, give a training and habit in entering into corporate and social duties, make school more interesting, and have a generally humanistic and civilizing influence. It depends wholly and solely upon the head-master whether they are genuinely fruitful and living realities or whether they are moribund shams.

Great good has undoubtedly accrued to many schools from the institution and careful watching, helping, and guiding of Debating Societies, Naturalist Clubs, Guilds of Courtesy, Leagues of Mercy, Old Boys' Clubs, School Journey Clubs, Book Clubs, Dramatic Societies, Musical Clubs, Holiday Clubs, and Cadet Corps.

The Debating Society is an excellent institution when the head-master, or a well-chosen teacher, is invariably in the chair at its meetings, and when its proceedings are carefully guided.

It forms a valuable means of training in "direct" English, an incentive to reading and inquiry, a school for learning coolness, readiness, and self-control, and a means of training in argument, logic, and arrangement of ideas.

No such society should be permitted save under constant and skilful supervision.

Naturalist Clubs are badly needed in Indian schools, and they are likely to be, until teachers themselves are better trained in Nature Study, general elementary science, and the habit of observation.

Love of Nature itself and the desire to probe her secrets and watch her wonderful ways is very rare in this country, and will never be found in Indian boys until it exists in Indian teachers.

These clubs are highly educational, and have the best influence on their members when their presidents are real Nature lovers. They do no good if they begin and end in the class-room, and study Nature from text-books and black-boards.

The writer once heard a boy who had been thrust into a false Naturalist Club describe its proceedings as "Learning the silly names of a lot of beastly birds and beetles".

The following account of the methods of school Naturalist Clubs and Nature Study in America is interesting.

Dr. C. F. Hodge's doctrine of human value in Nature Study excludes from the school-room the stuffed specimens of bird and beast (which have done little but inoculate the child's mind against all love for animal life), the miserable and deadening process of analysis and classification (which have dominated the whole field), and brings the child face to face with Nature, which he will love because all life to him now is full of human interest. Says John Burroughs: "I recently read a lecture on 'How a Naturalist is Trained,' and I was forced to conclude that I was not, and never could be, a naturalist at all, and that I know nothing of Nature. I have loved Nature and spent many of my days in the fields and woods in as close intimacy with her varied forms of life as I could bring about, but a student of Nature in any strict scientific sense I have never been. What knowledge I possess of her creatures has come to me through contemplation and enjoyment, rather than through deliberate study of her."

With the same lofty view and noble purpose, Dr. Hodge clears away the dead inanities which have so long killed in the germ all childish interest in Nature Study, and proceeds to construct a plan of procedure that is an inspiration in itself:—

"It is our present misfortune," says he, "to be living under a most inadequate notion, a dead-book museum conception of Science. Science is the unceasing struggle of the human mind after Truth. Furthermore, this struggle is so inseparably linked with normal growth and vigour, and so full

of the joy of human action, that the struggle is to be preferred above actual possession of the truth itself. What we need, then, in Nature Study, as in all other subjects, is a quality of knowledge which shall be alive, and set the child's face right towards the Universe, and thus form the foundation for active helpful living."

Let me describe something of this work as I have seen it in several visits to the Upsala School, of Worcester, Massachusetts.

The characteristic features of the Nature Study Club in this school, at least as far as I have seen it, are:—

1. The inspiration of every child by the vitalizing conception that he too may add to the sum-total of the world's happiness and knowledge by the growth of a plant far better than the world has ever seen.

2. In the domestication and protection of the wild birds, so that all life even in the city may be glad with the presence of the singing, companionable and useful birds, which under proper management are really very easily tamed.

3. In the study of the pests which have made horticulture and in some instances even human happiness impossible; and their subjugation by simple methods, so that even a child may "have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth". Here is a school filled with experimental plants, singing-birds, aquaria with their varied life, vivaria with imprisoned pests, school-gardens for experiments with all kinds of growing things: but, best of all, a school thoroughly organized for the protection of birds, frogs, toads, and other useful animals; for the destruction of pests; for zealous attempts to "make two blades of grass grow where one grew before," and to encourage all useful life to "be fruitful and multiply"; and for carrying into the homes plant culture, building of bird houses, and a love for Nature that are absolutely transforming in their suggestions to older persons, who, under the influence of the school are witnesses to the old, old regeneration "And a little child shall lead them". But in this school there is not a stuffed animal or dead form of any kind. Everything is life in all its beauty, activity, usefulness and charm. Each child is given seeds for experiments at his home, to see who can raise the best fruit, trees, vegetables and flowers. Then there are the school gardens. Then there are the bird-clubs organized "to use every possible means to increase the numbers of our native wild birds, by providing them, when necessary, with food, water, shelter and nesting-places, by treating them with uniform kindness, and especially by protecting, in every way possible, their nests, eggs, and young.

The study of toads and frogs has also opened up a great field in the schools of Worcester. The revelation to Celia Thaxter that a common toad has a great mission to perform in our horticulture; the statement made by Kirtland that a single toad may be worth Rs. 60 each season for the cut-worms alone destroyed; the discovery that our water is greatly purified and much larva and insect life are destroyed by the tadpole and the frog; that our rose-bushes may be kept free from destroying lice by the lady-bugs; that our robins in the cherry-trees are probably after only the wormy fruit; that a young cedar

bird will take a hundred flies at a single meal; that the hornets around the picnic table are really only after the flies; that the larvæ of elm-beetles, of caterpillars, and other destructive pests will be abundantly taken care of, if we will only permit the birds to help us; and that even the mosquito plague may be forestalled by a little kerosine on the waters of our ponds and insect-hatching places—what an interesting and profitable field for the education of children! It is no wonder the life of the common toad or frog is sacred in Worcester, and that children have been known to carry these pets a mile or more in order to have their help around the home.

But what is this?—A bee-hive in the school? Yes, a hive just inside the window, with a little gauze-covered avenue leading in from outside. The raising of the padded sides discovers, through the glass sides, all the bees at work, and all the processes of their community-life. What a study, for the school!

It was also pleasing to see that the pupils in this school were taught how to make their own aquaria.

But what of all this Nature work and its value?

First, it has been the foundation of all healthful work in the development of man.

Second, it is perfectly in accord with Nature, so fruitful in educative results and so illimitable in its available material, that the amazing wonder is, why have the schools got so far away in their delving into graveyards and dead forms?

Third, the fundamental keynote of human interest relates it to practical values affecting the highest comfort, success and happiness of man.

Fourth, there is a high educative value in the inspiration involved in the discovery to the child that he also may have a great part in the evolution of a world of beauty, knowledge and happiness. This is the "knowledge that is worth most".

Fifth, the transformation in the world's expectation of the child is another great possibility of this kind of Nature work.—*Preston Search*.¹

In India this is virgin soil, rich in the highest possibilities, and can be ploughed only by the head-master until his example is seen and followed.

Guilds of Courtesy may be invaluable means of improving school tone and of character-training, and they may be disgusting shams. It depends upon the head-master once again. Members of these guilds generally wear a small and cheap distinctive badge, and, upon joining, solemnly subscribe to the keeping of a set of rules prohibiting every kind of rudeness, coarseness, vulgarity, impudence, ill-treatment of inferiors or juniors, and general wilful boorishness, bad manners, and discourtesy. They generally have

¹ "An Ideal School," Appleton & Co. New York.

a motto such as "Behave towards others as you would have them behave towards you," or "Manners maketh man".

An applicant for membership is warned that contravention of the rules means public expulsion from the guild, a serious disgrace. The guilds generally hold weekly meetings at which the literature of the subject of courtesy is read and discussed.

Leagues of Mercy are societies of a similar nature devoted chiefly to the prevention of cruelty to animals. Among older boys the objects include the promotion of such social reform as tends to the amelioration of the lot of depressed classes, widows, etc., and of such ideas as universal peace and "good-will on earth". Where the head-master is keen and capable, such leagues may be very effectual means of moral-training, character-forming, and improving the school tone. Members pledge themselves to do all they can by example, and by interference where possible, in cases of cruelty, to further the objects of the League. Infringement of the rules, when deliberate, involves public expulsion and disgrace.

Old Boys' Clubs should exist in every school, and do exist where the head-master knows and does his duty (provided he has been at the school for a long time). They offer an excellent opportunity for the exercise of his extra-mural influence, help to maintain and carry on school traditions, form useful match-opponents for the training of school teams, and are a useful means of improving or maintaining school tone through *esprit de corps* and pride of school.

School Journey Clubs do not exist in India to the extent to which they might do in view of the cheapness of travel and board and lodging. Although, perhaps, they do not "pay" very well from the examination point of view, they are educative in the highest degree.

The following accounts of the doings of such clubs in England and Germany are interesting :—

The school journey is based on the idea of a country holiday for the scholars, under the control and management of the teachers, as a combined source of health, pleasure and education.

As the journey may vary considerably in length of time and specific purpose, according to local circumstances, it is probably best here to relate particulars of the journey as carried out in a London school rather than give a description by mere generalizations.

In this school the Easter holiday is utilized for the journey. The head teacher many weeks beforehand sends a communication to the parents announcing the objective of the journey and giving the probable cost, which has varied during the past eight years from 21s. to 23s. 6d. for eight days.

*School journeys have been made to Abergavenny, Chepstow, Malvern, etc., these places being chiefly used as a base for daily excursions. Generally about forty or fifty scholars, from Standard III. upwards, accompanied by three or more teachers, form the party.

Each boy is supplied with a hectographed guide-book of about forty pages, which gives the following information :—

(1) The personal necessities for the outing, accompanied with general instructions. (2) The time-tables of the outward and homeward journeys from London. (3) Incidents of these journeys—things to be seen and observed on the way—e.g. natural phenomena, centres of industry, public buildings, lines that meet at railway junctions, etc. (4) Itinerary for each day with brief notes on objects of interest. (5) Topographical maps, elevations and sections of hill ranges, geological sections of the various districts to be visited, sketches of fossils, etc. (6) Geological notes. (7) A list of the party. (8) Individual cash account, giving spaces for receipts and expenditure each day—checked daily by the teachers. (9) A blank register for the record of marks on conduct, cleanliness, and local knowledge. (10) An Index.

Al fresco and other lectures are given by the teachers. It is found that gentlemen of local standing gladly give their help to the party on matters in which they possess special knowledge, e.g. a vicar shows the party over his church, or a dean over a cathedral, pointing out architectural characteristics and beauties, and colouring its existence with historical fact; a local scientist gives lectures *en marchant* on the geology of the district; or a retired colonel accompanies the party to an old battlefield, and fights the battle o'er again, or explains the mysteries of a fort or Roman camp.

To illustrate some of the things accomplished by the party on these journeys, the following will suffice: (1) Traced a tributary from its source to entry into the main stream. (2) Climbed hills over 1000 feet high, and noted the counties seen, elevations and depressions, towns and villages, great landmarks, etc. (3) Searched for fossils, each boy bringing home a small collection. (4) Visited places of historical interest, such as ancient camps, Roman and British.

Each lad is examined daily on the knowledge obtained from his previous day's work, and entries are made in his guide-book accordingly.

As to cost (1) The railway company carries the children at quarter fare. (2) Modest temperance hotels take the children for 10s. or 11s. per week, including board, lodging, and service.

Many of the boys as well as the teachers carry a camera. At the close of each journey a descriptive photo-album is made, containing cuttings from the

local Press and other descriptive matter, which is preserved as a souvenir. Some results: (1) Cordial relations between teachers, scholars, and parents. (2) The scholars' exceptional interest in geography, geology, topography, and local history. (3) Strong tendency to improve the discipline and tone of the school.—*Bray*.

The aim of the school journey is to give the child an outlook beyond his home environment. I have accompanied the boys on several school journeys in and around the Thuringian Forest, and this district is certainly a rich harvest for such journeys, with its miles of pine and beech woods, its winding valleys, wooded hills, ruined castles, and mountain heights. Opportunities of studying plant and animal life, and of gaining concrete ideas of valleys, rivers, quarries, and mountains, are numerous. Its historical associations are also rich, the Thuringian Sagas, the Crusades, and Luther have left many memories, and Goethe and Schiller have left behind them many literary associations.

Geography helps to make history real to the children. On the Landgrafenberg, a height above Jena, where Napoleon's armies gained a victory in 1806, I have heard a wonderfully lucid history lesson. The direction of the valleys, and the course of the river, the position of the forests, and height and slope of the hills all show why certain armies stayed in certain places, why they took certain directions, and why they fought the battle where they did.

The school journey begins with the third school-year—when the child is about eight years of age—and is continued until the eighth school-year. I will sketch one or two in which I have taken part. Recently I accompanied a party of little boys of the third school-year on their first school journey. They were studying the Thuringian Sagas and the geography of Thuringia. The preparation lessons prior to the journey were helpful and suggestive, and I gathered that we were going to study the River Saale and its tributaries in a distant district. Castles which Ludwig had built were to be visited. A cathedral at Naumburg was to be studied. The boys had observed and drawn round-arched and pointed-arched church doors and windows, and various kinds of towers from churches and castles in and near Jena, so they had some ideas on castles and churches to help them to understand those we were to study during the journey. We were to visit salt-springs, and sugar factories, and to examine a peculiar kind of beet-root which was used in making sugar, and which did not grow in the boys' own neighbourhood. Vineyards and sandstone quarries were also to be visited—these were also unfamiliar to the children in their own district. Each child had a simple map of the district, which the master had sketched for him.

We rambled for three days, sleeping at quaint old inns at night, and living on simple fare. We saw the Saale broader and more imposing than in the home district, and we studied the confluence where the Ilm joined it. We climbed to the Saaleck, a ruined tower built on an eminence and commanding a wide view of the Saale and the valleys. We heard how it was built by the

bold German knights a thousand years ago to keep off the invading Slavonic tribes who came down upon the country. We sang war songs and national Thüringian songs. We examined autumn berries, found green frogs, brown lizards, and curious moths. We rested in beech woods and watched the squirrels; we pelted each other with horse-chestnuts; we visited the salt springs and other places of interest in the town of Kösen; we studied the cathedral at Naumburg, its doors, windows, towers, its choirs, crypt and statues; we compared an ancient gateway with a gateway in Jena, and we slept in a rambling old inn at Freiburg. Next day we examined Freiburg Castle in detail, wandered through the valley by the river Unstrut, studied a stone quarry, sat by the wayside and tasted the different kinds of beet-root, passed through the vineyards, and made many other discoveries and observations. The boys were keen and appreciative; and when they returned home, brown and sturdy, they had many personal experiences and observations, which were referred to and supplemented in the class-room during the school work. The school journey is also considered valuable on the grounds that it enlarges the boy's intercourse with his fellows. He meets strangers, and learns how to behave towards them. It also affords the masters an opportunity of getting to know and study the character of individual boys under natural conditions when the restraint of the school routine is removed.

A journey of six days with the boys of the fifth school-year in the Bavarian Highlands (Rhöngebirge) was a valuable experience.

The boys were studying the life of Boniface, together with the geography of the Rhöngebirge. We studied the formation of rocks, the direction of rivers, the roads and railways. We climbed two or three mountains. We visited the cathedral at Fulda, and saw the statue and grave of Boniface. We spent a night in a monastery on the Kreuzberg. We were present at a Roman Catholic procession and festival at Wüstensachsen. We went into a coal-mine; we visited wood-carving workshops; we saw the processes of pipe-making, of sheep-shearing and wool-weaving. We had many opportunities of making comparisons between the unfruitful nature of the soil in these high regions and the rich land in the Jena Valley. We compared plants, rocks, the houses of the people, and the churches. Jena is a Protestant district, and this was a Roman Catholic neighbourhood, therefore the boys were much interested in the differences they found in the churches. The long marches through beautiful country, the beech woods, the primitive meals, the kindly entertainment by the monks, and the many adventures which befell us, will ever remain in my memory. The cost was trifling, but the accommodation was often exceedingly simple. Sometimes the boys slept on straw beds; but, in spite of privations, all the boys were well and happy when we returned to Jena singing home songs. That the journey had been beneficial in enriching the boys' minds no one could doubt who witnessed the lessons afterwards, and watched their intelligent appreciation and eager replies when allusions were made in the lessons to their experiences gathered on the journey.

Enough has been said to show how the instruction in school aims at in-

creasing the child's experience and intercourse during his school life. Other school journeys associated with the life of Luther, and connected with the Harz Mountains and the battlefields near Leipzig, are referred to in the timetable. This sketch serves to show how close the connexion may be between history and geography, and how real both these studies are made to the children.

Our land is as rich as any in the world in historical material scattered all over the country in the form of beautiful churches, old castles, battlefields and halls, which may be found in any neighbourhood.

Luther, Ludwig, and Boniface are realities to the German child. He has seen the ink-stains on the table where Luther translated the Bible, and the church door on which he fixed his famous propositions. He has stood in the castle which Ludwig built to defend his land; and he has seen the grave of Boniface. He has identified himself, as it were, with the heroes of his country.

Our Arthur, Alfred, Richard the Lion-hearted, and Cranmer might become a part of the life of every English child if we gave history the position it merits in our primary schools. How the stories of Alfred and Hereward would inspire the children who lived within a school-journey distance of the Vale of the White Horse and Ely if these districts were properly used to make history a living reality to the children. How vivid and life-like would be the impressions of a Roman town, if the children of Hampshire, Berkshire, and Oxfordshire were taken to Silchester to see the mosaic pavements, pottery, Roman houses, bricks, and Roman wall; and how eager would be their interest in the story of Julius Cæsar, and later in Shakespeare's play, after their concrete experiences of a Roman town at Silchester. One can imagine a fascinating study of the Elizabethan period and Shakespeare in connexion with a journey through Warwickshire, visiting Kenilworth, Stratford, and Warwick.—*Dodd*.¹

There are thousands of Indian children who have never seen, and scarcely heard of, some of the most interesting, thrilling, and instructive of historical relics (in the shape of buildings, battlefields, tombs, pillars, inscriptions, etc.) *which are within a few miles of their schools*. In this connexion see Appendix V.

Book Clubs are useful in upper standards for the promotion of reading outside school text-books, in those cases in which the school library is inadequate or non-existent. Each member purchases a book from a list drawn up by the head-master or a teacher, and at the end of a given period each lends his book to another, so that if there are twenty members each reads twenty

¹ "Introduction to the Herbartian Principles of Teaching." Swan Sonnenschein & Co., London.

books at the cost of one. The president of the club gives all necessary explanations of difficulties, and does all in his power to foster a love of literature and the habit of reading.

Dramatic Societies flourish in some schools and frequently produce a surprising quantity and quality of talent. When the head-master or a capable assistant exercises a close scrutiny of the proceedings of the society, excellent results accrue, the benefits being very similar to those obtained from a good Debating Society. Like the latter they should never be tolerated save under strict and constant supervision.

Musical Clubs should exist in all schools in which the staff contains a teacher who is a musician. Their benefits are obvious.

Holiday Clubs are useful for providing recreation, amusement, and study during a long holiday which might otherwise be a period of aimless loafing and idleness, injurious to mind, body, and character. A teacher, who is a resident of the town, is president of the club, and present at all its meetings, which are held daily in the school. The compound is used for games and recreation and the library for reading and study. Every boy does exactly what he likes within the rules of the club.

A Cadet Corps is a very valuable asset to any school containing a sufficiently large number of European, Eurasian, Goanese, Parsi, or Jewish boys to form one; but if it is to be a success the head-master must make it his business to understand its work and working, to watch it carefully and take a daily interest in it, and to make himself responsible for it.

He should not have one at all unless he is prepared to be present at its drills, to accompany it to the range, and to go in to camp with it—or unless he can appoint a thoroughly reliable and capable teacher to represent him.

It is useless to leave the corps entirely to the sergeant-instructors of the volunteer battalion to which it is attached. They are drill instructors and will see to the drill—but a Cadet Corps exists for something more than drill. It is worthless unless it is

imbued with the strongest *esprit de corps*, keenness, spirit of emulation between the squads in drill and shooting, and a most rigid sense of discipline. The infusion of this spirit is the business of the head-master, and unless he can, and will, undertake it, the corps is a mere undisciplined gang of hobbledehoyes in khaki disgracing the school by their appearance, bearing, and performance.

The head-master should see that all promotions are made on grounds of fitness alone, and that the colour-sergeant is the boy of the most commanding personality, best character, greatest keenness and highest ability in drill and shooting—while the sergeants and corporals approximate most to his standard.

Any act of indiscipline should be severely punished by the head-master, and membership of the corps must be no joke, but an honour and dignity, to be treated as such.

A few minutes' daily drill before or after school will work wonders and a vast improvement on the standard attained by attendance at only the weekly official drills. These daily drills should be commanded by the corporals and sergeants of squads, and the head-master should make the most of the opportunity, afforded by the Cadet Corps, of applying the grand principle of the government of boys by boys, and the obedience of boys to boys.

In many schools several societies such as the above-mentioned exist, and in some schools none exist at all. No head-master could successfully organize and supervise them all, but the more flourishing and well-managed clubs there are in a school the better, for their measure is the measure of the *liveness* and moulding force of the school. It is also the measure of the ability, energy, experience, and wisdom of the head-master.

PART III.

DISCIPLINE.

“Self-reverence, self-knowledge, self-control
These three alone lead life to sovereign power.
Yet not for power (power of herself
Would come uncalled for), but to live by law,
Acting the law we live by without fear;
And, because right is right, to follow right
Were wisdom in the scorn of consequence.”—*Tennyson*.

“School life is real earnest work, both for masters and boys, and not a matter of rose-water theories. At one time or another, every evil that boys can do will have to be faced by the masters; and every temptation that boy-life is subject to, to be faced by the boys. This requires a strong government.”—*Thring*.

“The purpose of school training is not the acquisition of knowledge only, but is, firstly, the creation of habits, the habit of being acquisitive, diligent, obedient, punctual, truthful, persevering; and, secondly, it is the development of a right attitude towards the matters of life.”—*Hughes*.

SECTION I.

DIRECT.

"From the natural course of things, vicious actions are, to a great degree, actually punished as mischievous to society. It is necessary to the very being of society, that vices, destructive of it, should be punished as being so, which punishment therefore is as natural as is society, and so is an instance of a kind of moral government, naturally established, and actually taking place. And since the certain natural course of things is the conduct of Providence, or the government of God, though carried on by the instrumentality of men, the observation here amounts to this, that mankind find themselves placed by Him in such circumstances, as that they are unavoidably accountable for their behaviour, are often punished, and sometimes rewarded, under His government, in the view of their being mischievous, or eminently beneficial to society."—*Butler's "Analogy"*.

"An uncertain government can never be sufficiently severe; it will proceed from severity to severity, and nevertheless fail to terrify. Such is human nature; let there be the slightest chance of escape, and ninety-nine men out of a hundred will run the risk, however great, for a very incommensurate temptation.

"A good master does not need to be severe—because he is certain,"—*Thring*.

"The true art of discipline lies in the complete government of children without their consciousness of restraint. The controlling power of the teacher falls away, therefore, from this ideal in so far as resort to punishment becomes necessary. Hence, every task imposed, every censure administered, and every measure of restraint applied, implies some defect in the machinery of government—each is a confession of failure to influence a pupil by the best and most lasting means. All punishment is in itself an evil."—*Bray*.

"School punishment is not vengeance. Its object is training; first of all the training the wrong-doer; next the training the other boys by his example. Both he and others are to be deterred from committing the offence again."—*Thring*.

CHAPTER XII.

PUNISHMENTS.

"Punishment is an evil thing and a thing to be avoided. So is the surgeon's knife. Both are necessary however."

As in the Army, the Navy, or the State, so in the School, the prerequisite, the very condition of existence as such, is Discipline.

It is unfortunate but true that in the fallen state of human nature there is no discipline without punishment, or the deterrent fear of punishment. Unfortunate again, but true, it is, that the head-master is concerned chiefly with that form of punishment termed corporal (since the milder means at the disposal of the class-master have failed, or the case is too serious for him), and unless he is prepared to accept the fact he should not accept the office. The less corporal punishment he inflicts the better head-master he is; the less prepared to inflict it when necessary, the worse head-master he is. There never was, and there never will be, a large school of normal boys of all ages in which it could be safely proclaimed (without injury to the tone and discipline of the school) that under no circumstances could there, or would there, ever be corporal punishment of any sort or kind for any conceivable offence. Doubtless there are schools in plenty where corporal punishment is unknown from year's end to year's end, precisely as there are countries where war is unknown from year's end to year's end. ✓ But the peaceful countries keep large armies that there may be no war, and the untroubled schools keep large canes that there may be no need to use them. ✓

"And do the boys go in trembling fear of the large canes, and do right merely because of them?" asks the so-called humanitarian. No, they do not, but in every school in every country there is a certain small percentage of boys who will neither work nor behave properly save under compulsion, and it is the

plain bounden duty of every head-master to deal with these boys in the only way they understand and appreciate, both in their own interests and in those of the school.

The head-master who absolutely refuses to inflict corporal punishment on the repeatedly, confirmedly, and otherwise incorrigibly vicious, lazy, immoral, bullying, dishonest, or wantonly mischievous boy is a weak man and a self-deceiver whose "humanitarianism" is cowardice, masking itself as mercy to escape any possibly distasteful and disagreeable consequences.

The head-master has the legal right, as he is *in loco parentis*, to inflict corporal punishment in a proper manner when deserved, and it is as much his duty, as it is his right, to do it, especially in the case of the spoilt and pampered child who for lack of corporal punishment has become a nuisance to society and to the very father who would prohibit its application.

Where other means have failed and nothing but corporal punishment is a deterrent and the father forbids the punishment, the proper course for the head-master is to disregard the prohibition, or to say, "Then take your boy from my school, but do not expect to get a leaving-certificate. The next time he attends the school he will receive proper and adequate punishment." Where the head-master is aware beforehand that the parent objects to corporal punishment it is better to punish the boy at once and leave the father to protest afterwards; and to refuse a leaving-certificate to the boy if removed by reason of the father's objection to proper and necessary chastisement.

On no account should a head-master admit a boy to the school under any parental reservations or conditions such as an undertaking that the boy should never be punished in any particular manner. The head-master is an expert in child-training, and moreover the father delegates all his authority to the head-master during such time as the boy is under his jurisdiction, not to mention the fact that the consideration of the good of all comes before that of the fads of one.

The Government Resolution (*vide* Appendix III) of the Governor of Bombay (H.E. Sir George Clarke) in Council, on the subject of school-discipline, is a document which should be

read, marked, learned, and inwardly digested by all Indian head-masters.

In India more than in most other countries is it true that the head-master is often called upon to stand between the fond, foolish, indulgent parent and the child whom his spoiling would soon make into a wilful, ungovernable, undisciplined pest and a potential criminal. The weaker the average parent the stronger must be the average head-master.

A great head-master wrote fifty years ago :—

“A school is pictured by some as a troop of little angels, eager to learn, more eager to imbibe goodness, all hanging on the lips of their still more angelic preceptors. If these celestials ever do need a rebuke, shame is at once sufficient; and shame is produced by a gentle but piercing glance (all school-masters have eyes of forty angel-power) the victim retires to weep in silence until he is ready to receive the forgiveness the thoughtful teacher yearns to give, and is only waiting till the fourth handkerchief is wetted through to give it.

“But in sober seriousness, this very difficult question merits the closest attention, is full of practical puzzles, and cannot be disposed of lightly whatever the conclusion arrived at may be.

“Flogging in some form or other is a necessity in a great school. It is certain, it is speedy, it is much feared, and yet soon over. The common argument that flogging is a degrading punishment to boys will not bear investigation. The whole boy-life, from beginning to end, is so utterly regardless of inviolability of body, whether in play or earnest, in fun or anger, that only theorizers of mature age could entertain the notion of almost any form of bodily correction being in itself degrading. But some men have never been boys.”

Indian schoolboys are not troops of little angels, nor are they more eager to learn and to imbibe goodness than other schoolboys. They are, however, decidedly amenable, and the capable head-master can conduct his school with the minimum of corporal punishment, and also with the minimum of need for it, provided it is clearly known that he is ready, willing, and able to inflict it if necessary in the best interests of the school and the offender.

Every boy in the school must be perfectly sure that, in the event of it being deserved, corporal punishment is certain and speedy, and that with regard to every other kind of punishment, certainty and speed are its essential traits. Not cruelty, severity, harshness, or brutality, but just certainty and speed.

The element of uncertainty in punishment renders it almost inoperative, and postponement is almost as fatal. It is a part of all human nature to be willing, (1) to take risks under temptation, and (2) to consider present joy as far outweighing future pain—as witness, (1) all gambling, and (2) all thriftlessness, or body-injuring vice. To leave a boy a loophole of chance to escape is to invite him to err, and to leave his punishment a thing of “some day” is to make the invitation irresistibly pressing.

By this it is not meant that corporal punishment must be given in anger and on the spur of the moment. It should be given the next day. But to hold over a boy's head the threat of the awful day when his bad marks shall have attained a certain cane-bringing maximum, or the threat of the loss of a distant holiday and a caning instead of leave, or the making of a bad report at the end of term, is to hold over his head what he cannot see and will not regard.

Why do we punish (and why are we punished)?

The end and object of all punishment is education and training. The sufferer is taught by pain and others are taught by his example.

Therefore any punishment that does not educate and train is useless, and being useless is wrong. It must be beneficial to the sufferer of the pain and beneficial to the witnesses of his suffering and deterrent to both.

There is no connexion whatsoever between right, just, proper punishment and vengeance; and without taking up the hypocritical and absurd attitude of “this thrashing hurts me more than you, my boy,” it can be clearly shown that the punishment inflicted is a form of training insisted on by the boy who refuses to be trained without it. There is no idea of avenging the outraged majesty of the school law or anything of the sort, and the proper remark to make to the boy who has had a thrashing (if we must point a moral and improve the occasion) is not, “See what comes of breaking my rules and angering *me*,” so much

as, "You didn't like that and you need not have had it. If you don't want it again don't ask for it. *You* insist on your having it, not I."

This takes away some of the inevitable, if temporary, feeling of grudge against the inflicter, of the false heroism of the sufferer, and of the idea of personal vengeance (which puts the whole ceremony on a lower plane).

Public thrashings by the head-master are far better avoided save in the case where an example is to be made because a vice is prevalent, and where the chief object is that the severity of the punishment may be a cure to all who practise it and a deterrent to those who do not. A public thrashing is a very serious and disgraceful ordeal for the victim, and though he may have thoroughly earned and deserved his thrashing and be all the better for it, the making of it public has still an element of injustice in it if the benefit to the school is at the expense of the victim. Punishment must not *make* criminals while trying to cure them, and there is always the danger of hardening the boy if the case is wrongly handled, or he feels he can now fall no lower and suffer nothing worse.

Of course a head-master had better never punish at all (and better still resign his post) than arrange an unsuccessful public punishment which leaves the offender a schoolboys' hero, either because he took his punishment with an appearance of relish, or declined to take it at all. Both these sad things have been known to happen, and with the worst effects upon the tone and discipline of the school.

As in teaching methods and kinds of education, so in punishments, individuality is a consideration of the utmost importance; and one of the special traits of the good head-master is the ability to study, gauge, and classify boys from this point of view.

The mere sight of the cane may be quite sufficient in the case of some terror-stricken, weeping and repentant first-offender, and its application unnecessary and useless, and therefore a cruelty. On the other hand the withholding of it from the hardened old offender, whose crocodile tears are one of the many arts whereby he doth practise to deceive, may be a cruelty of another kind—for he will not find his tricks of any avail if his unpunished misdeeds

grow and magnify until he finds himself before a higher tribunal whose punishments are given in terms of the jail instead of the rod.

There are head-masters who avoid the unpleasantness attendant upon corporal punishment by expulsion. This is merely begging the question and shirking duty and responsibility, save in the very rare cases of boys who are a source of contamination, a cancer in the scholastic body, and irreclaimable and incorrigible even by severe corporal punishment.

The habitual substitution of expulsion for corporal punishment is a public confession of weakness, a proclamation of the victory of the bad boy, and an acknowledgment of the failure of the school to train. A school is primarily a training-place, and punishment one of the methods of training, to be used when necessary. Where is the training in expulsion and where is the boy to go? Save in the extreme and unusual case above mentioned, the expelling head-master virtually says: "I am either incapable of training you or too lazy to try. This school is only for the blameless who need no training or very little. I therefore shirk my duty and you must either find some one with a higher sense thereof and more ability and energy than I possess, or you must become a confirmed criminal."

On the other hand it is still to be remembered that, occasionally, expulsion must be resorted to for the good of the school, though it is not for the good of the expelled one; but it must be after everything else has failed, including severe corporal punishment. A head-master has no more right to retain a boy who is a menace to school discipline and tone, a ring-leader and perverter, and a skilful teacher of wrong-doing, than he has to expel one whom care, severity and corporal punishment can reclaim.

It occasionally happens that a boy is brought before the head by a master or prefect for punishment and that the necessity for his corporal punishment is not obvious. What is the best form of punishment to substitute, having due regard to the facts that (1) it shall be some form of training, (2) it shall be a real deterrent, (3) it shall do the culprit good and not harm, (4) the head-master's time is far too limited for him to be able to devote much of it to the supervision of penal exercises?

The setting of the ordinary "hundred lines" is to be deprecated by reason of the fact that it does the boy no good and helps to spoil his handwriting. If anything in the nature of a carefully written task is set it is essential that it should be properly scrutinized and examined, which takes time. If mathematical or other problems are set to be worked out the actual subjects of the curriculum are degraded from their high estate of valuable and interesting studies to the level of mere penal exercises, and are ipso facto branded as unpleasantnesses and abominations to be avoided and shirked by sensible boys, since they are the proper punishment of evil-doers.

One plan, which has its merits, is that of setting a poem to be learnt by heart, and to be studied with the aid of a dictionary. Other extracts, valuable in themselves, can be substituted.

The recitation of the matter learnt can be quickly heard, and if found faulty can be doubled prior to corporal punishment. The learning cannot do anything but good, and the penalty of loss of leisure is a purely personal one, as the culprit cannot get the matter learnt for him, as he can, and does, get penal exercises written for him. There is no possible escape, and the boy knows he has simply got to do it or take the dire consequences. If time forbids the hearing by the head, a trusted prefect can be set to test and report, but it is better that there should be little hope or expectation of this in the mind of the boy.

Where the opportunity arises, the deprivation of a privilege is a useful and efficient form of punishment, such as exclusion from his eleven, loss of position, prohibition from playing any games in the school compound for a certain period, etc. As a rule, however, the type of boy who comes to the head for punishment has not much privilege or place to lose.

If properly organized and efficiently worked, the games-day detention room is an institution of some influence. The black sheep of the school flock are herded there for the afternoon while the school is at play and are kept hard at work to perform the allotted task. The objection to this form of punishment, however, is that if the games-day is a good and necessary institution for the moral, physical, and mental welfare of the boys (as it certainly

is) then every boy should have his games-day. To deprive him of it as a punishment is similar to depriving him of a necessary portion of his food or sleep as a punishment. If the detention room is slackly supervised by a master who feels just as much imprisoned as the boys, and the time is spent in yawning, gossiping, and horse-play (as is commonly the case) the institution does far more harm than good.

Ingenuity in making the punishment fit the crime, in giving good, just, and beneficial punishments and in applying the discipline of consequences where possible, is one of the marks of the capable head-master. And a more important one is ingenuity in preventing the necessity for punishment, by making the latter absolutely certain and speedy, by unfailing vigilance and personal pervasiveness, by having few and simple rules, by systematic training of prefects and junior masters, by maintaining the best relations with the staff, and by letting no case baffle him either in detection or proper punishment.

Where the head-master is of this type the schoolboy has the unconscious or subconscious attitude and belief of "If I do wrong it is certain to be discovered and certain to be punished. It is not worth it, for I am bound to suffer," and the result is the minimum of punishment by reason of the maximum of preparedness both for prevention and infliction.

A punishment which is found highly effective in some European countries and American States is the printed detention-card which is filled in and signed by the teacher, countersigned by the head-master, and posted to the parent whenever a boy is punished. It states the offence and the punishment, and shows the amount and date of detention (which may be in excess of ordinary school hours or at the cost of holiday or recess hours) when this accompanies corporal or other punishment. But the utility of this form of punishment depends entirely upon the parent and his attitude towards the misdemeanours of his son. If the receipt of the card is regarded by the father as a disgrace and the occasion for the administering of another good thrashing or other punishment, the device is an excellent one. If it is regarded as a joke, or disre-

garded altogether, the result does not justify the waste of time, paper, and postage. The writer has known cases of boys imploring that an already severe punishment might be doubled and the detention-card not sent to the father, which indicates a highly-desirable state of paternal discipline. It is doubtful if the principle is widely applicable in India, though there are other reasons for its recommendation besides that of invoking parental co-operation. For example, a boy who has been punished is quite likely to tell a grossly exaggerated tale of his sufferings and innocence if he thinks it likely his father may hear something of the affair from other sources—and it may save unpleasantness both for parent and head-master if the plain truth as to offence and punishment is officially stated.

A good type of detention-card is as follows :—

(Could be printed in English or vernacular or both.)

D RIPON HIGH SCHOOL,
DHUPNAGAR.

Dated 19....

To

SIR,

I regret to have to inform you that your son
..... studying in Standard.. ... of this
High School, has been guilty of.....

and for that reason has been punished with.....

.....*Teacher.**Principal.*

KINDLY SIGN AND RETURN BY POST (OR YOUR SON WILL
NOT BE READMITTED).

(Signed).....*Parent.*

Where this device for securing good discipline and parental co-operation is employed it should be used sparingly and with restraint. The deterrent value of the detention-card is in inverse ratio to the frequency of its use, and its employment should mark a serious offence and accompany only serious punishment.

It is a good plan for the head-master who favours this system to take the opportunity of a prize-distribution or other gathering of parents, to allude with pleasure to the fact that only so many detention-cards were issued in the past year, or to refer with sorrow and regret to the fact that such and such a number were used. This marks his sense of their importance, and tends to increase the consternation of the parent and the woe of the boy when one is given.

They should not be given for a first offence, nor should any teacher or prefect be allowed to decree one without consulting the head-master. They should always be recovered, duly signed, and be kept until the boy leaves the school.

There are schools in which the "D" (detention-card) is spoken of with bated breath, and the threat of one is a severe shock to the constitution of the laziest or most fertile in evil expedient.

One useful disciplinary measure is the special and unfailing Saturday-morning visit of the head-master to each class-room, accompanied by the head-pattiwallah, who bears an entry-book and the cane (in a bag).

In each room the head-master says to the teacher, in the hearing of the boys, "Is there any boy here who has given you cause for complaint this week in the matter of regularity, punctuality, diligence, or conduct? If so, tell him to come out in front."

The first time a boy is distinguished by the teacher as unsatisfactory for any reason but that of ability, his name should be entered in the book, and he should be warned that if ever he is so distinguished again he will be thrashed.

The second time he should receive two sharp cuts across the buttocks, and the third time four. After that a thrashing is indicated, but it is highly probable that the first time will be the last.

Of one thing the head-master must be careful. He must not let the teacher parade all his poor dullards week after week, as though brains could be put into them with a stick. The bullying and beating of a well-meaning, hard-trying fool is an all too common crime.

This absolutely regular disciplinary visit, like the supervision of the exercise-books, is found to work wonders when introduced. The loafer, shirker, idler, or mischief-maker feels that his day is over in face of this horribly certain and regular interview, and the entry of his name is a blow from which he never recovers to his old strength of evil.

Note.—Absentees on a Saturday morning meet with a specially pressing inquiry upon their return as to the reasons of their absence, and as to the condition of their week's record. Absence is considered tantamount to a full confession, unless there is some urgent and obvious reason of another kind.

CHAPTER XIII.

REWARDS.

“Nevertheless, it would be well to bear in mind that no words can exaggerate the spoiled nursery tempers, the selfishness, the indolence, the low morals, the carelessness of consequences, the transcendent folly of some boys, united with a conceit co-extensive with their folly. The power of *not* learning, too, is quite a gift, which must be experienced to be credited; the power by which boys, and not bad boys either, will daily be brought into contact with knowledge to no purpose.”—*Thring*.

“Prizes and certificates, however, constitute the most weighty arguments for good attendance; and in London schools a *medal* is found to be the most effective method of inducing children to try to be present every time. That a lump of almost valueless metal should become so powerful a motive as to call forth acts of genuine self-sacrifice on the part of pupils and parents is one of the strangest facts in this money-loving age, and gives the lie to those who see nothing but selfishness in human conduct.”—*Hayward*.

CHAPTER XIII.

REWARDS.

"Rejoice and be exceeding glad for great is your reward in Heaven." . . .
"Virtue is its *own* reward."

THE question of the giving of prizes and other rewards is a vexed one, and equally eminent and experienced educationists take diametrically opposing views thereof.

On the one hand we are told that the whole lesson of life is a lesson in competition for the rewards of wealth, power, and position, that all religions are based upon the principle of reward for well-doing, and, moreover, that while human nature is human nature, rewards are not only right and desirable, but indispensable. On the other hand it is held that there should be no such thing as competition in Education, inasmuch as it is a system of development and not a vulgar struggle, that it is in itself its own reward, that if human nature is prone to grasp at, and wrestle for, the prizes of wealth, place, and power, let Education aim at improving its ambition and outlook, or at least not countenance and encourage the selfish instinct of acquisition and of proving oneself better than one's neighbour, by means of prizes which, after all, are but a form of bribery and corruption. But need prizes and rewards be *always* matters of competition? They need not. They can be reserved as stimulants where such are needed, as in cases where competition must benefit competitors, and they can also, and more widely, be used as a means of recognition, of encouragement to, and reward for, praiseworthy effort, regardless of the result of that effort. It is quite possible that the bottom boy of a class may be more deserving of a prize for conscientious work, than the brilliant top boy who owes his place to sheer ability.

In the giving of rewards "the end justifies the means," and provided rewards are (1) the reward of *effort*, (2) of little intrinsic value, (3) few in number, (4) difficult of attainment, they cannot do much harm and must do a good deal of good *provided they do not encourage cram.*

Rewards can be given for (1) attendance, (2) conduct, (3) progress, and (4) games.

Attendance prizes are discountenanced in some countries, America, for example, on the grounds that it is quite illogical to hold up education as a thing of priceless value in itself and then to insult and degrade it by offering bribes for regular attendance at its temples.

On the other hand the London County Council considers that here the end decidedly justifies the means, and its bye-laws state that :—

Prizes are awarded to scholars attending the schools partly as a stimulus to attendance and partly as a reward for conduct and industry, according to a scheme to be drawn up by the head-teacher, with the approval of the managers.

A statement of the grounds on which the prizes are to be allotted must be drawn up by the head-teacher and approved by the managers before the educational year begins, and hung up, framed, in the hall or in a class-room, so that all the children may know what they have to aim at. Such a scheme should set forth: (a) the grounds on which prizes are to be given, and (b) the amount to be allowed in prizes for each class or standard.

An amount calculated at the following rates, reckoned on the average attendance for the year ended on the last Friday before Lady-day preceding the commencement of the educational year is allowed annually for prizes, viz. :—

Scholars below Standard I.	.	.	.	.	.	.	3d.	per head
Scholars in Standard I.	.	.	.	.	.	.	1d.	do.
Do. II.	.	.	.	.	.	.	2d.	do.
Do. III.	.	.	.	.	.	.	2½d.	do.
Do. IV.	.	.	.	.	.	.	3½d.	do.
Do. V.	.	.	.	.	.	.	4½d.	do.
Do. VI.	.	.	.	.	.	.	6d.	do.
Do. VII.	.	.	.	.	.	.	10½d.	do.
Scholars in special schools (including blind, deaf, physically and mentally deficient)	.	.	.	.	.	.	4d.	do.

A medal is awarded to every full-time scholar (with the exception of those children in infants' departments who at the close of the educational

year are below Standard I) who has attended punctually on every occasion on which the school has been open during the year ending July, and also to every half-time scholar who has attended punctually half the times the school has been open during the same year; provided that absence on not more than four half-days or two whole days in a year shall not debar any child from receiving a medal, if at least two days' written notice of such absence has been sent by the parent or guardian of the child.

The first three medals awarded to a scholar will be of white metal, the fourth and fifth of bronze, and the sixth, seventh, eighth, ninth, and tenth of gilded bronze, and the eleventh of silver. Scholars gaining a tenth medal will also be presented with a framed engraving.

Probably the system has a favourable influence upon school-punctuality and regularity, though it is also possible that where home-influence and school-discipline are sound, the withdrawal of rewards would have no effect, and where they are unsound they might be doubled or trebled without any result.

It is also conceivable that many children whose record entitles them to receive a medal if continued for a few more weeks, attend school when they should be at home or in hospital. And what about absence through genuine illness?

Rewards for *attendance* are defensible on the grounds that they are the reward of effort, that they can be made of little intrinsic value, but still very desirable, that they will be few in number if given for an unblemished record of a whole year, and that they are therefore also difficult of attainment.

Certainly public commendation and the awarding of a badge or a privilege to all boys who have an unbroken year's record of regularity and punctuality can do no harm in this country, and in very many schools the registers reflect little credit upon headmasters. If the latter desire a high standard of attendance they can secure it by putting pressure upon the teachers, by appealing to parents, and by a combined system of reward and punishment for the shining lights and the backsliders respectively. Nor is there any clearer indication of the condition of discipline and tone of a school than the condition of the attendance registers. Slack attendance means slack everything, and the beginning of moral training is the training in that regularity and punctuality of attendance which lead to regularity and punctuality in the discharge of all the duties of life.

Rewards for *conduct* are a different matter, and here the assailant of the system has a much better case. It is exceedingly difficult to give rewards for conduct which will meet all four requirements of effort, small value, rarity, and difficulty.

If a boy is "good" by very sustained effort he is not precisely of the prize-winning type; if prizes are given for good conduct they cannot be few in number, save in a school replete with rascals; and there can be no difficulty about the winning of a conduct-prize to a boy of naturally good conduct. When a medal is given annually for good conduct, who is to presume to know the hearts of boys sufficiently to be able to weigh temptation and the withstanding of temptation in each case? Who is to presume to say that the boy who has led the most meek and blameless life is not "better" than another simply because he had not the courage, abounding vitality, or enterprise of another of perhaps twice his character and worth, but a less pious and righteous delicacy of walk?

The only right and reasonable reward for general and long continued good conduct is the conferring of prefect rank when the time is ripe, and the general approval of the authorities. For the rest let virtue be its own reward, and immunity from disgrace and punishment its blessing.

The whole school tone should tend to make good conduct the merely *normal* condition, and not a condition calling for reward. The principle, "I must obey the Law, because it is the Law. Moreover if I do not, punishment is inevitable," is a sounder one than, "I must work up a reputation for saintliness and have a go for that prize," and more likely to be productive of a genuinely good moral tone.

It is in this particular that prizes come nearest to bribes and have the greatest chance of doing more moral harm than good by breeding hypocrisy and low motive.

Rewards for *progress* may serve a very useful purpose, if used with discrimination, and given for actual and not relative progress. They may encourage, stimulate, and help the hard-working plodder, and in this case do far more good than when offered for general competition among the receptive assimilative pupils who

are willing to make a brief spurt of useless and injurious cram for the sake of the prize itself. They should be in no wise dependent upon mere cleverness which is reward enough in itself. There is all the difference in the world between the fixed periodical prize bound to go to one of the few clever boys at the top of the class, and the prize given by the discerning and discriminating teacher, whenever it is well deserved, to any boy who has made a sustained and considerable effort. It is known that only a few need compete for the former with any hope of success; the latter dangles before every boy in the class and tempts him to reach out the hand of honest endeavour that he may grasp it.

Felix Arnold, a well-known American educationist, remarks:—

“Prizes as a means of stimulating children are practically worthless. In the first place they have only a limited appeal. After a short time the struggle narrows down to half a dozen or so. In the second place prizes reward only the most worthy actions. The great level of common duties, which from the social standpoint are as valuable as the more exceptional ones, are neglected. In the third place, the reward is given too long after the series of acts leading up to it. A reward given immediately after the action is a different thing. In the fourth place, it tends to emphasize the means rather than the end. Finally the prize is really coveted by many pupils for the opportunity it gives them of marching before admiring relatives to receive the prize, and being applauded as they do so. Prizes will long continue because of the show which they allow and the opportunity they afford prominent individuals of giving them out and making speeches. We must look to the great mass of the children however. No doubt if attention is centred on the successful pupil the prize may seem to have effected a great deal. The other children, however, remain but little affected.”

Rewards for progress must be the rewards of merit and not of accident—such as cleverness or the possession of a private crammer,—and they should be rather marks of possession (of the power of application) than possessions in themselves. Let them be the signs of the merit of the recipients and not of the wealth of the donors, expressions of worth and not things of worth themselves. An excellent form of reward is a certificate, and, where it must be of some intrinsic value, a book on the subject in which the scholar has made progress is as good a form as any.

Rewards for *games* serve a useful purpose in exalting in the eyes of his fellows the boy whose physical and moral qualities

have raised him up to be a representative of his school in the athletic arena and an upholder of its reputation and honour. It is a good plan to let rewards for skill in games take the form of badges or medals which can always be worn in school and which carry certain privileges. The eleven which has represented its school in a cup-match, for example, should receive these badges—whether mere bone buttons bearing a motto or silver medals—and these should be among the most honourable rewards receivable, inasmuch as they imply both moral and physical achievement.

Similarly the holder of the school mile record, of the high jump, of the batting or bowling average, or of the highest achievement in swimming, football, or hockey, should have his distinctive badge, an honour to himself and a stimulant to his successors.

CHAPTER XIV.
SCHOOL LAWS, RULES, AND REGULATIONS.

“Public opinion is the best policeman.”

“One of the symptoms of perfect discipline is the scholars’ unconsciousness of the existence of law; for law ceases to exist when full obedience is rendered to it.”—*Bray*.

“You can only govern men by imagination: without imagination they are brutes. It is by speaking to the soul you electrify them.”—*Napoleon Buonaparte*.

“‘Do not govern too much’ is a good rule in Education as in politics.”
—*Richter*.

“Irrationally elaborate discipline, whether in the school or in the army, leads to the multiplication of penalties.”—*Hayward*.

CHAPTER XIV.

SCHOOL LAWS, RULES, AND REGULATIONS.

“But to live by law, acting the law we live by without fear, . . .”
We want the maximum of Justice with the minimum of Law.

THE fewer laws, rules, and regulations that a school has, the better it is for the discipline of that school. There are fewer to break and therefore fewer occasions for punishment, and, what is far more important, there is more likelihood of the growth of the best spirit of freedom, liberty, and self-government. Schools are like countries in this respect, and there are countries where there are so many laws, rules, and regulations in force, that it is laid down that the pocket-handkerchief shall be used with the right hand and not with the left (or if it is not so laid down the oversight is remarkable). There are other countries in which laws, rules, and regulations are so comparatively few that men use their own judgment and free discretion in the matter of the handkerchief as well as in larger affairs. In the former case ~~self-reliance tends to~~ dwindle in favour of reliance on a knowledge of the law and a skill in evading it; while in the latter, free self-reliance and self-respect are encouraged without thought of written rule.

In Germany one has the feeling that the eye of the police is on one in the sure and certain belief that one will contravene the nine hundred and ninety-ninth sub-section of the nine-thousandth law as to deportment on the public highway. This may arise from a guilty conscience, or from a feeling that no human being can possibly know *all* the rules. In England one has the feeling that one's eye is on the police in the sure and certain belief that if one ask for help it will be promptly and effectually rendered, lest one unwittingly break the law or come to harm. This may arise from

a clear conscience, or from a feeling that no well-intentioned person could easily break the laws by accident, because they are so few and simple.

Laws are made for man and not man for laws, and the object of the head-master should be to see that his code contains the irreducible minimum, and that the infringement of any one of them should never go unpunished.

Not only should they be few and simple but their reason, necessity, and object should be apparent. It should be seen that they are for the general *good*, and that, in the long run, they are for the comfort, protection, and benefit of the boy.

It would be quite possible for a certain ingenious type of head-master to write ten thousand rules which must not be broken; and it is equally possible to limit the whole code to ten. It is obviously unnecessary to lay down as solemn and important laws to be carefully studied, "Thou shalt not break the windows," "Thou shalt not set fire to the school," and "Thou shalt not drink the ink".

Boys of school-going age know what is right or wrong in the general sense, and the only laws needed in the particular sense are such as refer to exclusion from class-rooms out of school hours, time of leaving the compound in the evening, date of payment of fees, and so forth.

When a rule is made, let it be impossible for a boy to plead ignorance of it, let it be rigidly and invariably applied, and let there be no appeal from it until it be formally rescinded. Let the excellence of the school tone formulate the code of unwritten law, rather than let a code of written laws attempt to form an excellent school tone, for they can't do it. If the wise, capable, and energetic head-master has been successful in infusing the best spirit into the school and in giving it the highest tone, he will have little need for the making of laws and little need for punishment. Public opinion will evolve the Law and public opinion will vindicate it, and clubs and games are invaluable in promoting this public opinion.

There is in America a school which has a famous Naturalist Club and which is noted for the widely spread love of Nature Study among its boys.

The following example (quoted by Preston Search) of the making of a law by school public opinion, of its infringement, and of the punishment of that infringement entirely independently of the head-master is instructive in this connexion :—

“ Hundreds of bird-houses are mounted on trees, poles, and houses ; food plants are cultivated ; drinking and bathing basins are put out on posts ; nest material is put conveniently near ; and every child vies with the others in seeing how many birds he can coax to feed and bathe under his window or to nest in his houses. Woe also to the offender who violates the sacredness of a bird's home. One boy in the school was reported, tried, and convicted of having robbed a robin's nest, and, not only of that, but of having boiled and eaten the eggs. A committee of five was appointed to wait on him, which they did, with such effective remonstrance as to bring the boy's parents forthwith to the school.”

As usual, the words of the late head-master of Uppingham, the Rev. Edward Thring, are worthy of record. On this subject, of the absence of a comprehensive code of laws to meet any and every possible or impossible contingency, and the presence of a general spirit of lawfulness, self-rule, and general decent conduct, he observes :—

If a great school is, of necessity, a free and trusted commonwealth, it must, equally of necessity, have its own machinery for carrying on a free life ; there must be a recognized constitutional power amongst the boys, able to guard their liberties, and prevent their being abused. First of all, then, there is something of value to lose. That is the starting-point. The internal order and discipline of every great school ought to revolve round the central principle of the perfect lawfulness of every outdoor game or amusement, calculated to train the body and mind, and its corollary that all unnecessary restraint is removed. The greater the freedom, the more numerous the privileges a school enjoys, the more ground there is for expecting the boys to uphold their system ; the less temptation there is to break it, the greater power of punishment if it is broken. It ought not *to pay* to do wrong. The loss should be clearly greater than the gain. It is quite possible to make the out-school life so full of manly liberty, and to give such scope for all manly pursuits and true amusement, as to entirely remove any real temptation to do evil, and make it a deliberate and mean choice, taken at great risk. But, until this is done, and the school recognizes that its laws and its privileges are its happiness, and that to infringe them and betray them is false and treacherous, and, above all, childish folly, there can be no sound internal government. Every society can banish, if it chooses, any offence it thinks good to ban, by the exercise of public opinion. A school ought to be made to ban treachery in its daily life. For instance, if the boys are allowed absolute freedom to walk where they please on the implied contract that they

do not go into pot-houses, the public opinion of the school can prevent this being done, or send any culprit to Coventry, as a convicted traitor, on detection. This, however, can only be if the boys amongst themselves have an organized means of expressing their will, and of putting their will in force, a recognized authority which can act without calling in the help of masters. This is provided by the head-master investing the præpostors, or upper boys, with power, and by their acting as the ordinary guardians and administrators of internal law in the school. And if on any occasion they do not so act, or the school does not co-operate with them in so acting, then the head-master, on detecting treason, should punish the whole school by deprivation of privileges for a time, and thus make it the direct interest of every boy to keep the society free from treason. In this manner a school learns to *rule itself* and manage its own internal life.

It is very easy to say, "Indian boys have no idea of such management of their own affairs, of school public opinion, and of self-government". It is equally easy to reply, "Then it is high time they did, and that head-masters removed this slur upon their own reputations". If a school exist at all, with buildings, grounds, staff, boys, apparatus, and equipment, it is the fault of the head-master and the misfortune of the country that "Indian boys have no idea of such management of their own affairs," etc. Schools exist for character-training, and training for Life, more than for learning the contents of text-books.

SECTION II.

INDIRECT.

"I have no faith in the natural badness of children when wisely treated: *society, for the most part, rears its own criminals.* But there still remains the natural aptitude of the young for air, exercise, and country life, love of animals, and the like, as distinct from life in crowded streets and schoolrooms."—*Sir Oliver Lodge.*

"Under one name or another, and with varying powers, prefects have existed from time immemorial in the great schools. They are the school parliament, the constitutional channel of law, the one thing that makes a great school cease to be a despotism, and gives freedom as far as freedom is possible."—*Thring.*

"I know of a school where it is the unwritten custom for the bigger boys to help the smaller ones, in cases of trivial difficulty, throughout the school-life; the effect is to make the young ones happier, but the reacting influence on the elder ones is decidedly good."—*Sir Oliver Lodge.*

CHAPTER XV.

THE PREFECT SYSTEM.

“Self-government is the object a great school proposes to itself in its life and laws, and the prefects are the machinery for carrying out this self-government among the boys themselves.”—*Thring*.

ONE practical way in which the wise head-master can work towards the fitting of his boys for offices of trust and responsibility in the national life, is to train them for, and then give them, offices of trust and responsibility in the school life.

Only the trusted are trust-worthy, and the more Indian youths and men become trustworthy the more will they become fit for the higher government, municipal, and commercial offices. The more they become fit for them the more they will get, and the more they get the more rapidly will the country advance towards its goal of colonial self-government. That day is distant, and it will draw nearer only by the fitness and desert of the people. The head-master can do what no “agitator” can do, *train to that fitness and desert*.

A school which makes no attempt at any form of the prefect system and the government of boys by boys, is lacking in one of the most useful and important of the genuine *training* devices. Work as a prefect and life under a prefect do far more to affect character and career than the bare facts of class-subjects learnt from text-books.

The system is not only a means to the end of discipline and tone, an augmentation of the police-power of the staff, a means of getting to know what is going on, and a training in the right use of authority for those who attain to prefectship, but far more. It is a training for the whole school in self-government. formation and

use of public opinion, *esprit de corps*, the right use of freedom, self-respect, self-reliance, and trustworthiness—provided it is rightly instituted, rightly supervised, and rightly regarded.

It is far better left alone, however, unless the head-master, the staff, the prefects, and the boys can rightly appreciate its object, aims, and value, for it is a Western institution, and like many other plants of Occidental growth does not flourish in Eastern soil save under favourable conditions of transplantment and careful treatment and adaptation.

The first essential is that the prefects themselves be most carefully chosen; and character, position in the school, ability, personality, distinction in games or studies, popularity and reliability should be the determining factors of choice.

Within limits the prefects should be elected as such by the boys, with the exception of the few who are *ex-officio* prefects, such as the school captain, the vice-captain, and the top boy in studies. In some schools the top boy is the captain, but this is a mistake. The captain should be the popular hero of the playing-fields, the big, strong, all-round good-fellow, and should always be elected by ballot. If he be the top boy in studies, which he never is, so much the better.

He should be the head-prefect by virtue of being the school captain, and the annual captaincy election should be made an event of importance and its arrangement should be undertaken by the head-master in person.

In consultation with the staff the names of a few likely boys should be chosen and published as those of the candidates for the captaincy. They should be boys of high character, skill in games, good work, and general popularity. On the same day, to prevent canvassing, the head-master should go to each class-room of Standards IV, V, VI and VII, and let each boy write the name of the candidate he favours on a piece of paper, fold it up unsigned, and put it in a box. Votes should be counted in the presence of representatives of the boys and the staff. The elected boy should be proclaimed as captain and the boy with the next largest number of votes as vice-captain. The captain should then be sent for, and the head should do his best, in his most im-

pressive manner, to give the boy a sense of his responsibilities as well as a knowledge of his duties—and neither should be imaginary or light. Henceforth the head-master should treat him rather as a trusted colleague than as an ordinary school-boy, and support his authority in every way. An excellent captain is of as much value to the head-master as any member of the staff in the matter of school tone and discipline, and frequently has far more power and influence with the boys than any teacher. If he is of the right sort, and has gained a true insight into the duties and possibilities of his position, he can be a great influence for good.

Unfortunately the teacher is too generally regarded by the boy as his natural enemy, and what he says is regarded with some suspicion. The captain is in a different position; he speaks as a boy to boys, and to those whose interests, desires, and troubles are identical with his own. A school with a really good captain who is wisely and well guided has a better chance than a school where-in the office is unknown. Are such boys to be found among Indian schoolboys? They are—Hindoo, Mohammedan, and Parsi; Jew, Goanese, and Eurasian. They are to be found, curiously enough—or, rather, naturally enough—wherever the headmaster is the sort of man who *can* find them, because when he cannot otherwise find them he can make them.

And we may here note that often enough the “made” one is the best, for the energy, courage, ability, inventiveness, personality, and knowledge of schoolboy villainy that made him the ringleader in mischief, make him the ringleader in regeneration and control. It is not necessarily the pious and gentle boy of blameless life and negative virtues who has never sinned for lack of temptation, daring, and inventiveness, that makes the best school-captain. No vicious, idle, mean, or really bad boy can make a good captain, but many and many a time, trust and the giving of authority have turned a troublesome (because over-active and enterprising but repressed and therefore mischievous) boy into the most valuable vertebra in the school backbone.

The writer has in mind a case of the notorious school *budmash* becoming the school captain under a change of treatment, and a highly satisfactory captain too. The example is a good one for

other mischievous boys, and points the truth of the invaluable school principles that salvation follows repentance with amendment, and that though the way of transgressors is hard, that of the deserving leads to advancement and success.

The captain and vice-captain being elected, and the boy who is top of the school in studies (by virtue of having headed the annual examination-list of the top form) appointed, there are three *ex officio* prefects, and the head-master can increase the number of this class of prefect by including such boys as the captains of the first elevens of the cricket, hockey, and football players if they are not already represented in the persons of the captain and vice-captain ; the colour-sergeant of the cadet-corps, where such exists ; the monitor of the top form ; the nominee of the staff ; or any other.

Should he not then have a sufficient number (two or three per cent of the boys in the school with a maximum of twelve) he can have others elected by ballot from a number selected by himself and the staff.

Having secured his staff of prefects, the head-master should proceed to imbue them with a sense of their opportunity, responsibility, and dignity, and to train them to the maximum of their utility to the school.

He should tell them plainly that he is going to repose great trust in them and give them considerable powers, while at the same time they must realize that the measure of these will be the measure of their fall and degradation should they prove untrustworthy.

In the absence of the staff, they act and rank as teachers, and can inflict certain punishments in concert, and lesser ones individually. Any boy may appeal from their sentences on the understanding that his punishment is doubled if found to be just, and rescinded if found unjust, and that the prefect will in this case be degraded.

They are responsible for the behaviour of boys out of school, in the compound, and in school in the absence of the master. They have each some definite and special individual duty in addition, and some particular sphere of influence and work. (One will

be responsible for conduct in the reading-room for example, another for the use of the games-kit, others for conduct in the garden, swimming-bath or gymnasium, another for order-book, and so forth.)

They are the boys' own representatives, mouthpieces, judges, leaders, examples, and police. In their hands is the maintenance of school tone, school patriotism, and *esprit de corps*. They are the beginning (and the end) of the school republic, and a living object-lesson in self-government, public-spirited work, and freedom combined with strict law and order. And the system is thrice blest, it blesses him who gives the law and him who takes, as well as the head-master who has wisely organized it, and continually and cautiously watches over and checks it.

The prefects should have privileges commensurate with their duties. They should be allowed to wear distinctive badges, such as a bronze or silver medal or brooch bearing the words "Prefect. Trustworthy," a metal P, an arm-chevron, or anything else that the fancy and the financial position may allow. At the end of an entirely satisfactory year of service (which is generally the last year at school) the prefect should be given his badge and a certificate. The captain should have a special and superior badge and should be allowed to retain it. Whenever possible a special room should be given to the prefects for their exclusive use during recess and at other times, and neither boys nor staff should intrude uninvited. This is a greatly valued privilege, and when it is impossible to grant it, they should be allowed to use a class-room during recess, and no other boys be permitted to do so. A half-holiday per month may be granted them in batches of three at a time, and they should be exempt from all collective class or school punishments.

Great care is needed, however, to see that these privileges are the reward of earnest endeavour and not accompaniments of a luxurious slackness entered upon when appointed to prefectship. The prefects are to be the smartest, keenest, and all-round best boys in the school—not privileged loafers.

A good plan is to have a special place allotted to the prefects at the assembly-parade, and to allow them to depart on the first

stroke of the bell (see pp. 145-6) to various coigns of vantage on the stairs, verandahs, and corridors to superintend the marching of classes to their rooms, to apprehend late-comers, and to take the place in the class-room of any master who may be absent or late. During the ten minutes morning and afternoon recess (which every school should have) they should be on duty by the drinking-taps, lavatories, and latrines as well as on the stairs and verandahs.

After school they should remain until the bell for clearing the compound rings and should see all boys out before leaving.

The head-master should have a meeting of prefects in his office once a week and should take the opportunity to provide a little homily upon school life and the part in it which good prefects can play. He should get their opinions and views, and try to see the school through their eyes. Without asking for any tale-telling he can find out those things which he ought to know, and he can bring the boys to regard their meeting rather as a consultation and a council than as a gathering of spies to report on what they have smelt out.

He can ask for details of cases with which they have dealt, and commend wise handling. He can invite their confidence and offer his help, and, without undue interference with their duties, can check and guide them.

The reader may think that all this is very fine theory and impossible practice. He is quite wrong. It has been done, and is being done, and can be done a thousand fold more than it is.

CHAPTER XVI.

THE ASSEMBLY PARADE, DRILL, AND CLASS MOVEMENTS.

“Discipline is the essence of government. It is the sum of the acts of a school directed to the training of the body and the cultivation of the mind. *It expresses itself in orderliness*, in conduct, and in the ways and means by which the school as a whole is governed.”—*Bray*.

“Obedience is the child of intelligence, not of dullness.”—*Thring*.

“Moments or even periods of ‘rigid discipline’ do no harm: they may do good, and the same may be said more emphatically of moments or periods of ‘free discipline’.”—*Hayward*.

CHAPTER XVI.

THE ASSEMBLY PARADE, DRILL, AND CLASS MOVEMENTS.

“What is worth doing is worth doing well.”

A DISTINCT influence upon school discipline and smartness is exercised by the apparently unimportant device of the assembly parade, whereby the entrance to morning and afternoon school is made a piece of smart combined mass drill.

It should be carried out as follows :—

Suppose the school meets at ten o'clock. At ten minutes to ten a peon should ring a long and loud peal from the school bell. On hearing this, boys playing games in the compound should cease and put away kit, find books and bags, sharpen pencils, drink water, visit lavatories, or do anything else that may be necessary, while boys sauntering to school should hurry up. At five minutes to ten the peon should ring a longer and louder peal upon the bell, and all boys should at once hurry to their line, which has an appointed place near the class-room, or staircase leading thereto. Masters should leave their common-room, prefects their prefects'-room, and the head-master his office, and all take their places at the assembly parade, the teachers at the heads of their respective classes, the prefects in their special spot, and the head-master in a central position.

When time has been allowed for all to assemble (a minute should be sufficient) the head-master raises his hand or gives some other signal and the peon, who is watching him, strikes ONE upon the bell. Instantly every one springs to attention and all talking ceases. The head may then, if he likes, walk round and inspect the lines, commenting upon the smartness, or lack of it, and noting any boy who is dirty and untidy, while the prefects go

each to his post of supervision on the stairs and verandahs. He then gives a second signal and the peon strikes ONE again upon the bell. At once the whole school makes a smart turn to the left or right which brings all facing the building and their doorway or staircase. A third signal is given and the bell again rings ONE. On the stroke thereof everybody brings his right hand up smartly in salute to the school, and the head-master acknowledges it by saluting in return. On the fourth signal the bell rings ONE again, and all step off at once and march silently and quickly to their rooms. This should be repeated at the afternoon session.

This is an infinitely better method than that by which a bell is rung somewhere about ten o'clock as a sign to boys that for the next ten minutes they can dribble into the school at their good pleasure and turn every class-room in which there is no master into a bear-garden.

It is a valuable object-lesson on the truth that there is a right way and a wrong way of doing things, and that what is worth doing is worth doing well.

It is a help to *esprit de corps* and pride of school for boys to see the whole school in absolutely orderly hundreds moving as one. It is a moral and physical discipline, and is a deterrent to late coming and just-on-the-stroke coming, both for boys and masters. To have to sneak in before assembled hundreds, standing at attention, is a very different thing from having to scurry across a deserted compound in the company of other slackers.

It is speedy and simple and very easily taught, and there is absolutely no argument against it.

Should any unthinking or lazy person murmur of "restrained activity" and "repressed spontaneity" he might be asked whether there was not sufficient scope and freedom to run, leap, howl, and be as active and spontaneous as a lighted firework *before* the assembly, and whether four minutes of smartness, discipline, and drill will do any harm to boys who have just been playing football? No, nothing but good, and a great deal of good to general discipline and smartness, as well as punctuality, comes of the assembly parade.

Where a head-master proposes to introduce it he should first

select the best position for each class that it may clash with no other when going by the shortest route to its room, then have the class taken to the spot and drilled for a few minutes by itself in what it will thereafter do in company with all the other classes. The senior assistant should be instructed to give the signals after the second bell in the event of the head-master being unable to be present.

Any slack performance, whether general or on the part of a class or classes, should be punished by an after-school assembly of the culprits and practice of the movements at the expense of recess-time in the morning, or as a form of detention in the evening.

Ordinary school-drill limited to an hour a week and performed without apparatus has generally none but a disciplinary value, and when this is absent, none at all.

Marching, turning, and the somewhat aimless arm-wagging drill must be performed with absolute precision and simultaneousness to be worth doing at all. No sane person can deny that boys would be far better playing football, cricket, hockey, or even *atya-patya* than doing the kind of drill that consists in the perfunctory and languid execution of an order a minute or two after it has been given.

The chief value of the ordinary drill is a moral and disciplinary one, and it is the business of the head-master by frequent supervision and occasional competitions to see that this sole element of value is not eliminated.

Where he is free to choose his own drill exercises, and desires the drill to be of physical disciplinary as well as of moral disciplinary value, he should adopt a scheme for use throughout the school by which each movement is performed for the benefit of one particular muscle, and that muscle indicated beforehand; the exercises to be performed in the lower standards without dumb-bells, and with very light and very gradually increasing dumb-bells in the higher standards.¹

¹ *Vide* "The Indian Teacher's Guide," by P. Wren (Longmans, Green, & Co., Bombay). Appendix II.

But whether he has mere fancy show drill or real muscle-developing drill he must make it his business to see that the drill-instructor (or the individual teachers where there is none) is properly playing his important part in the school discipline by making his lessons a real training in smartness, precision, and quick obedience.

Class movements, or drill in the class-room, is another point in which much depends on little. Whatever may be a head-master's enlightened views on the subject of perfect natural self-expression, unfettered freedom of action, the inalienable right of the individual to live his own life with spontaneity, and the sacredness of impulse, he must also bear in mind that the individual as a child at school has an "inalienable right" to be taught to do the right thing in the right way at the right time. Too much unfettered freedom becomes anarchy, and the over-regard of the sacredness of impulse may lead the impulsive one to jail, where he will find perfect self-expression difficult.

In an admirable and interesting book recently published in the American "International Education Series" it is stated that if a child desires to stand up no man should say him nay, and that if the spirit move him to wander out of the room, in untrammelled freedom, let him wander. This may be the logical or illogical conclusion of the free self-expression theory, but it won't do. The boy has many hours in the day for his standing up and for his wandering. Let him learn in school the golden rules of self-control as well as self-expression, of ordered action as well as of free action, of living the controlled and subordinated life as well as his "own" life, the repression as well as the expression of impulse, and his inalienable duties as well as his inalienable rights.

Discipline or dissipation?

The hard, stiff, mechanical, crushing government of the movements of young children and the insistence upon rigid unnatural attitudes are crimes. Only less is the crime of turning them loose upon the world, lacking in self-control and the sense of orderliness and discipline, as too many parents would do.

There is a valuable moral training in smartness in the class-room, as well as a physical one, and it is the duty of the head-

master to see that boys sit, stand, and walk in the proper manner. They should be seated in proper desks and should sit properly in those desks.

As the head-master enters the room all should rise up smartly, silently, and simultaneously. If he likes he can institute the right-hand salute, in which case he must punctiliously return it. If, in any case, boys are to rise when he comes in, is it better that there should be thirty different methods of getting up, thirty different attitudes and thirty different positions among thirty boys? That some should stand in the desks and some out of them, some hold books and some not, some loll and others lean, some slouch and others slink? Is this lazy "self-expression" preferable to a smart orderly doing of the right thing in the right way at the right time? Similarly when boys leave the class-room at the end of a lesson is it better for the teacher to say "You can go," and for a wave to burst upon the doorway, a tide to sweep along the verandah, and a cataract to dash and clatter down the stairs? Is this "spontaneity" better than an orderly and disciplined movement resultant upon the orders "Take up books," "Stand," "Out," "Turn," "Forward," done quietly, quickly, and simultaneously? Surely the out-of-school hours and the games afford a sufficiency of opportunity for freedom, row, self-expression, and wild indulgence in the joy of life and animal spirits, without turning the school into a bear-garden too.

The head-master who prefers the disorderly, lazy "freedom" should be quite sure as to whether his preference arises from enlightenment or laziness. A good old motto is "Work while you work and play while you play," and might be extended by "and smart precision in school and frantic freedom in the playing-field".

Encourage individuality, the creative faculty, self-expression, child-activity, physical freedom, and spontaneity by all means and in every way at the proper time and in the proper place. Encourage discipline, smartness, and precision in the class-room. In short, insist that not only is what is worth doing worth doing well, but that what is done shall be done in the best style.

In schools in which there is any possibility of danger from fire there should be a well-arranged and frequently-practised fire-drill.

The fire-signal should be the ringing of the school-bell in a particular manner, such as in double or triple strokes with brief pauses between the double or treble set.

Directly this is heard, at any time of the morning or afternoon, every teacher must instantly stop his lesson, his examination, his writing, or his nap, and give the orders "Stand, out, turn, forward," in a quiet and cool manner as though the class were leaving the room at close of session. He should strictly prohibit hurry or the speaking of a word, and he should always act precisely as though the danger were real and imminent, and the class should never know whether the "alarm" is a genuine one or for practice. Where two classes would otherwise meet it must be distinctly laid down that the senior class is to wait until all the boys of the other have passed.

There have been horrible school catastrophes in which scores of boys have been roasted alive, crushed, trampled, or smashed by leaping from upper stories—all for the lack of fire-drill. There have been sudden and dangerous fires resulting in no particle of injury to a single individual owing to a well-known and much-practised fire-drill.

In the event of any such danger it is the duty of the teacher never to forget that the boys are his first care and that the time to think of his own safety comes when every one of the boys is safe.

PART IV.

TONE.

“That will be the best school, which,—when others claim as their distinctive characteristic the *Classman* or the *Gentleman*, or some other kind of man,—has set itself steadily in all honour and truth to train *Men*, by making their work true and complete, their play true and complete, their lives true and complete, and out of this, *true men*”.—*Thring*.

SECTION I.

INTERNAL.

“ Teachers can do much to lay the foundations of conduct. They can endeavour, by example and influence, aided by the sense of discipline which should pervade the school, to implant in the children habits of industry, self-control, and courageous perseverance in the face of difficulties; they can teach them to reverence what is noble, to be ready for self-sacrifice, and to strive their utmost after purity and truth; they can foster a strong respect for duty, and that consideration and respect for others which must be the foundation of unselfishness and the true basis of all good manners; while the corporate life of the school, especially in the playground, should develop that instinct for fair-play and for loyalty to one another which is the germ of a wider sense of honour in later life.”—English Education Department Code.

“ All things are moral. That soul, which, within us, is a sentiment, outside of us is law.”—*Emerson*.

“ Pride of class ought to be a sentiment equally stimulating to teacher and scholar.”—*Bray*.

CHAPTER XVII.

ESPRIT DE CORPS AND SCHOOL PRIDE.

“*Esprit de corps* is the child of good discipline. It is the beneficent spirit that animates the school as a whole. It is the scholar's devotion to the school's fundamental laws, to its interests, and to its honour.”—*Bray*.

SCHOOL tone is by no means identical with school discipline. It is not impossible (in France for example) to find schools deplorable in tone while excellent in discipline; nor is it impossible (in America, for example) to find schools excellent in tone while leaving something to be desired in discipline.

The school of one Mr. Squeers (Dotheboys Hall, Yorkshire) was doubtless a marvel of discipline, but it was not for its good tone that it became famous.

That an improvement in tone leads to an improvement in discipline is truer than that an improvement in discipline leads to an improvement in tone—though both are generally true. Tone has more influence on discipline than mere discipline has on tone.

Both tone and discipline should be the best that the unceasing efforts of the head-master can secure, but of the two, tone is far the more important. Discipline can be obtained by the stringent enforcement of rigid rules; tone is dependent upon example, wise treatment, tact, high ideals of life, and the setting of a high standard of true educational endeavour (which is not directed solely to cramming for examination).

Any strong head-master can get admirable discipline; it needs a fine one to get fine tone.

Tone is difficult to define, and what the French call *esprit de corps*, “spirit of the body,” is perhaps the chief ingredient in the making of a good school tone—the spirit which pervades the body

of boys making up the school. If the tone is to be good, this spirit must be one of love of school, pride in the school, desire to improve the school's record in every direction, a spirit of cheerful obedience, hard work, honesty and decency, earnestness in work and play, a spirit of freedom combined with order, and a spirit which will go out into the world with each individual, to his own and the world's betterment.

There is more education and moral benefit in sound and strong *esprit de corps* than in all the curricula, and it is probably the best of all the many good points of the English Public Schools. Like everything else it depends primarily upon the head-master, for he can make or mar it, and it is open to the Indian head-master to make it equally strong and potent for good in the Indian schools.

But it is not to be done by wishing, and the head-master who wishes to create and foster *esprit de corps* must be absolutely sincere and genuine, unsparingly hard-working, and must himself regard and treat the school as he would have every master and boy regard it. This is essential. Given capacity, these attributes of the head-master are bound to induce it; without them it cannot be. There are doubtless old schools with a fine tradition wherein there is *esprit de corps* under a weak, lazy, and indifferent head-master, but it is a dying spirit, and dying (under that head-master) of an incurable disease. The greater and sounder the *esprit de corps* of any school, the greater the opportunity of ruling by public opinion, the greater the force and value of the prefect system, and the less the need of serious punishments of all kind. The better the spirit the better the tone, and the better the tone the better the discipline, and the better the discipline the better the school.

It should be generally felt that to offend against the wishes of the teacher is most deplorable, to offend against those of the head-master is worse, but that to offend against the standards and tradition of the school is worst of all, because its reputation and honour are smirched.

For *Prevention* the proper attitude of the head-master is: "Of course no boy will do anything on this occasion (some inter-school cup-match or sports, for example) which could in any

way disgrace his school and tarnish its fair fame. Not only prefects but all boys from Standard I are concerned to uphold its reputation, which is their own."

For *Punishment* the proper attitude is: "You have disobeyed your teacher, you have broken the law, and you have to this extent injured your school, blackened its name and reputation, and wronged your school-fellows past, present, and future".

In the hands of the great school-master, *esprit de corps* and pride of school become the powerful and jealous gods of schoolboy worship.

Every department of school-activity and every type of boy can be made to swell the strength of the spirit, and thus the spirit to stimulate every department of school-activity and every type of boy.

The athlete can add to the school's honour-roll of cups and trophies; the scholar to its record of prizes, scholarships, and distinctions; and the average boy to its reputation for excellent behaviour and good, honest work.

No boy of a school imbued with this ardent spirit of pride of school could ever be found swelling the audience of some windy rogue whose only chance of achieving the notoriety his diseased mind craves is preaching to fools and children against the Government under which he and they live safe and free (and the only one under which he and they *could* live safe and free in the present condition of the people of India).

Cramming for examinations does less for *esprit de corps* than does honest endeavour towards physical, moral, and mental development.

CHAPTER XVIII.
MORAL INSTRUCTION.

"The worth of a man depends not upon his knowledge but upon his will."
—*Herbart*.

"Aspirations cannot be realized by a pupil unless the teacher genuinely feels them first. Not every teacher is likely to feel them, but then not every teacher will feel competent for moral instruction."—*Sir Oliver Lodge*.

"High endeavours are an inward light."—*Wordsworth*.

"The development of soul, little else is worth study."—*Browning*.

"Conduct is three-fourths of life."—*Matthew Arnold*.

"And though I cannot tell where it exactly comes in or in what it precisely consists, I claim a Soul for study—a soul whose journey does not end in that studious training of brain and hands and heart, but a Soul which, upward and onward to a goal above and beyond these things is ever marching on. There is so much to be done in the day's work, so much to be endured, so much to be enjoyed, that there is often little time in the course of it for contemplation of the goal; but let us ever strive to keep green some cherished halting places, where the rigours of the day's march can be forgotten."—*Prof. Macphail*.

"Grave professional questions are sure to be full of practical difficulties, requiring experience and knowledge to estimate and deal with them. Indeed, most frequently, in actual life and practice, there is no absolute good possible, a choice of the least evil is the only thing open for the wise man to make."—*Thrington*.

"This chapter consists neither of fanaticisms nor of platitudes. To make so extraordinary an avowal to the reader (who, I have not the least doubt, has never read a book or heard a speech on religious instruction which did not consist either of fanaticisms or of platitudes) is to assert. . . ."—*Hayward*.

CHAPTER XVIII.

MORAL EDUCATION.

"Morality can ne'er the room of Faith supply;
Yet woe to Faith, wherewith Mortality can die."—*Mayor.*

"A Hindu can attain to heaven only by making his son *anushistha*."—*Medhātithi.*

"It is assumed that when men are taught what is right, they will do what is right—that a proposition intellectually accepted will be morally operative. This undue faith in teaching is mainly caused by the erroneous conception of mind. Were it fully realized that the emotions are the master and intellect the servant, it would be seen that little could be done by improving the servant while the masters remain unimproved."—*Herbert Spencer.*

By the organization of a sound system of moral education throughout the school, the earnest head-master can vastly improve the school tone. The improved tone will deepen the reality and galvanize the life of the moral education, and they will act and react for they are inter-dependent and inseparable. (Sound and earnest moral education is impossible without good tone and good tone is inevitable with sound and earnest moral education.) This moral education may be organized on a religious basis, and, when this is impossible, on a *direct* moral-teaching basis, and when this is of doubtful utility (for any reason) on an *indirect* moral-teaching basis.)

When all the boys in a school are of one race, caste, creed, and sect, and the system is possible, nothing but good can result from the definite religious teaching of honest, earnest men who practise in their lives what they preach with their lips. (Some people might add, "And provided that justification by works is considered a condition of justification by faith".)

In some countries of Europe and States of America the teacher

gives religious instruction for an hour before commencing secular work. In others the ministers of religion enter the schools at stated times and satisfy the spiritual needs of the children.

In India many Mohammedan schools have mosques and moulvies attached to them, and certain Hindoo schools have temples and priests. It is not said that the boys of these schools exhibit marked variation from the boys of schools less fortunate.

In Government and other schools, in which upwards of a score of religions and sects may sometimes be found well represented among a hundred boys, it is impossible to give definite religious teaching to all, and Government will never depart from its great principle of absolute toleration, freedom, and equality of religions.

In such schools, then, the question is limited to "Direct or Indirect Moral Teaching?" but complicated by the consideration of whether moral *training* or moral *instruction* is meant. Thus we have the advocates of Direct Moral Instruction, Indirect Moral Instruction, Direct Moral Training, and Indirect Moral Training respectively, and also those who advocate two or more of these.

Probably the best solution is (1) Direct Moral *Teaching* whenever and wherever there are teachers (or a teacher) of the required honesty, earnestness, eloquence, capacity, and training; and (2) Indirect Moral *Training* everywhere and at all times. The former will be best achieved through the telling of the right stories in the right way to the right boys, the teaching of the Duties of the Citizen, and by the offering of the loftiest ideals of life and conduct in the noblest language and most persuasive and convincing manner.

A large order.

The latter will be achieved by the school tone in general; and by discipline, example, true educational class-teaching, physical culture, and organized games, in particular.

It is conceivable that just as in the "orthodox" Christian churches the power to deliver impressive and helpful sermons is a requisite of the parish priest and one of his most important duties, so in any school or group of schools Moral Teaching should be within the power (and be one of the most important duties) of a specially chosen teacher, who should deliver Direct Moral Lessons.

He would be appointed to this (school or district) post by reason of his possession of those same qualities and attributes which go to make the successful Christian minister and preacher. Should any head-master decide, or have it decided for him, that Direct Moral Teaching was to be a feature of his school he should at once select such of his staff as he knew to be fit for the duty, and arrange for them to undertake it throughout the school. Should he have none, he would be compelled to do the work himself, and something else would have to suffer, since a school day is unfortunately inelastic. He would in this case be obliged to utilize the hall and take the school in groups (say Standards I, II, and III together, IV and V together, and VI and VII together, or in only two groups of I to IV and V to VII) if he was not prepared to spend half his time at the work. On alternate mornings he could take the lower half of the school for the first period, and the other mornings the upper school for the first period. Should he prefer it he could give only weekly or bi-weekly lessons to smaller units.

He should arrange for the most promising and likely moral-teacher of his staff to attend all his lessons and to relieve him of this work, or part of it, as soon as possible.

To have the work done universally by the fit and the unfit, the earnest and the cynical, the loyal and the disloyal, the eloquent and the dull, the impressive and the wearisome alike, is to have the greater part of it not done at all except in name, and to countenance a hypocritical sham, or to waste valuable time (if no worse) in order to be able to say "We teach morality here".

It is not even as true to say that all teachers can give beneficial moral lessons to-day as it would be to say that all can give beneficial lessons in the higher mathematics, swimming, or political economy.

It is true, however, that many can be trained to give them more or less beneficially, provided they are in earnest; and it is the business of the head-master to choose the earnest ones and to train them when required for this purpose.

Morality cannot be learned from a hand-book, and the question "How can it be learned?" has not been answered since Socrates inquired "What is virtue? Can it be learned? Or does it come

by nature or in some other way?" Certain it is that the well-chosen, well-trained, inspired professional teacher of Direct Moral Lessons can do good, while the perfunctory giving of them under compulsion by the cynic or the slacker can do none.

Where the head-master is free to make and change his timetable, the substitution of a weekly lesson in the Duties of the Citizen for one in History (or mechanical Arithmetic, or slack Drill) is calculated to have a good effect and to be a change for the better, always provided the teacher knows his duty and is willing to do it.

Where this subject is taught, it is incumbent upon the head-master to see that no person (fitter for a jail than a school) is using it for the dissemination of the usual "views" of half-educated or lying agitators, or preaching the selfish greedy tenets of the familiar one-class legislation. The school age is the impressionable age, and distorted fallacious stories about "economic drains" and "bleeding India" may well become the firm belief of a lifetime if speciously propounded in the class-room.

"Civics" is an excellent study and a most valuable one—given the teacher who makes it so,—but whether the teacher aims at combining a *knowledge* of right and wrong with a *desire to do right* and to avoid wrong by means of religious teaching, by means of moral lessons, or by means of indirect training and influence, it is undeniable that he must begin with himself and that, if he be nought, out of nothing will come nothing.

Nor will the wise head-master, who is a judge of men and a friend of boys, endeavour to get blood out of a stone and moral training out of a non-moral, immoral, or indifferent assistant.

✓ In the weighty words of a great scholar and a great teacher, Sir Oliver Lodge:—

In their proper place, and as condiments, mint and anise and cummin are very well, and appear to add to the interest of grown people, but it is the weightier matters of the law which are suitable for children. Life to them is real and interesting; they look for guidance and information. A wide outlook on the part of their leaders is essential: the strong meaning at the heart of things must be keenly felt, and all notion of random and purposeless drifting strenuously discouraged.

Let folk, whether young or old, once fully realize that not only is life real

and earnest, not only is the grave not its goal, not only is their future implicitly bound up with their actions in the present, but that the responsibility for part of the world's progress rests upon them, that things will not happen unless they bring them to pass, that they can help to keep things from going wrong, and are responsible to some extent if things do not go right—and these statements are, as I believe, literally and scientifically true—then surely frivolity and stupidity and indolence will sink to their due and subordinate place, and emulation and hope and the best kind of ambition will rise instead; a spirit of chivalry and enterprise will be enkindled; and learning, as well as every other kind of preparation for worthy service, will be entered upon with zest and enthusiasm.

It is a great and dignified work which falls to the lot of you who are called to be teachers. The world does not recognize or duly honour the profession as yet, and perhaps it is as well, for honour brings its trials as well as its privileges. Many are excluded from your ranks at present by reason of the unattractiveness of the details and the small remuneration attached to what, even in its lower stages, is really one of the most direct opportunities for service that the world affords.

If from outside I may send a message into your ranks, I would say: "Try not to get swamped with work and details altogether. Keep an open mind and eager heart for the broad truths of the Universe and for the deep truths of the Spirit. Realize also your place in the scheme of things; never allow yourselves to lose hope or slacken in the highest faith, but strive so to perform the task entrusted to you that generations yet to come, though they may have forgotten your name, shall yet be better and happier for your once active presence on this planet."

SECTION II.

EXTERNAL.

“We hear nowadays a great deal said about the ancient ideals and traditions of the country with reference to its educational problems; and in the midst of these discussions the general tendency of criticism is to hold Schoolmasters and Professors and the system of education responsible for the slackness of discipline, want of self-control, and decay of the reverential spirit among the young men of the present time. But it is forgotten that the school and the college are not the only world in which the young men move, learn, imbibe ideas and influences; that the home and the community are schools in their own way—educational factors in the growth of young men; and that if these young men have fallen on evil times and become objects of distrust, it is because of the influences more of the home and of the community than of the school or college.”—*Sir Narayen Chandavarkar*.

“In all these endeavours the school should enlist, so far as possible, the interest and co-operations of the parents and the home in a united effort to enable the children not merely to reach their full development as individuals, but also to become upright and useful members of the community in which they live, and worthy sons and daughters of the country to which they belong.”—*English Education Department Code*.

CHAPTER XIX.

PARENTAL CO-OPERATION.

“ The ordinary machinery for good school life is a thing of calculation and measurement. But all discussion is in vain unless parents are interested.”—*Thring.*

IN this country there is a deplorable lack of relation between parent and teacher and of co-ordination of home and school. Perhaps the attitude of “ Well, take the boy and educate him then, I am ignorant of these Western ideas,” was inevitable at one time, but there is little excuse for it now that an educated generation has grown up and is sending its sons to the schools in which it studied. Nor is it due to lack of natural affection and care on the part of the father, for Indian parents are as affectionate as any in the world, although their love is not always expressed in the wisest and most truly beneficial manner.

The head-master must realize that the blame lies with him and his predecessors, and must cease to deserve it by adopting a definite policy and scheme for keeping in touch with all parents and guardians, and for interesting them in the school and their children's daily lives therein. It is all very well to say that it is the business of each teacher to know the parent or guardian of each boy in his class, but he will be far better able to do it if the head-master makes it possible otherwise than by a deliberate door-to-door visitation, a process of doubtful result.

In the first place the head-master should admit no boy to his school unless the boy is brought by his own father or by the guardian directly responsible for him. If the parent or the person *in loco parentis* cannot trouble to bring the boy himself, then let him send the boy elsewhere.

Having admitted a boy, the head-master should then point out to the father that he had now assumed the parental authority during the school day, and that the two of them must co-operate in every way for the boy's welfare. He should tell him that he will at once communicate with him should need arise, and that he expects the parent to do the same with him should he find the boy in any way unsatisfactory in work or conduct at home. He should request him to regard the boy's periodical reports seriously and scrutinize them carefully, and generally endeavour to show him the necessity of his keeping himself in touch with the school and of helping in every way to forward the endeavours of the school authorities to benefit the boy in mind, body, and soul.

Having had as long a conversation with the parent or guardian as time permits he should take him to the class-room and introduce him to the boy's teacher, and make a remark in the hearing of the boy, to the effect that the parent will be very anxious to hear from time to time how the boy is doing and that he hopes to see the teacher in school and out as often as possible.

This insistence upon the visit of the parent or guardian of any boy wishing to join the school is the beginning of the *education of the parent* by the head-master,—not education in the three R's or other subjects of study, but education in the proper method of co-operating with the school-staff, of bringing the school into rapport with the home, and of making home-life and school-life a harmonious blend of good influences, and to some extent an education in the highest and most difficult of arts, the training and proper treatment of children.

The second step is the organization of periodical and fairly frequent gatherings such as prize-distributions, magic-lantern entertainments, lectures, sports, or matches, the occasions of which may be made opportunities of addressing the parents either in the presence of the boys or after their dismissal, and of continuing their education in the art of co-operation with the school-master.

The third method is the issuing, once or twice a year, of invitations to parents to a school At Home, when they are earnestly requested to attend the school while it is in full session, and see it at work. Everything goes on as usual and the parents listen to

science and object lessons, hear the reading and recitation, watch manual training work in progress, see the drawing and colour-work, and generally get some idea of the aims and methods of the school. At the close of the session an entertainment in the form of drill, a match, a recitation competition or a concert, might precede an address from the head-master designed to further educate the parent in school and home relationship and co-operation. In addition to these devices for interesting the parent and helping him to be helpful is the occasional personal visit when occasion arises, and the very carefully kept Report Card, or the periodical Report.

The Report Card is a valuable device for keeping in constant touch with the parent, provided it is absolutely conscientiously filled in by the teacher, always signed by the parent, and its importance fully explained to him when the boy is first admitted. A stout sheet of cardboard folding twice on strong linen hinges, ruled for a term or year, and filled in *weekly* is a good form of the Report Card and shows a term's or year's progress or fluctuations at a glance. It should be kept by the teacher, given out on Saturday, and returned, signed by the parent, on Monday. Loss or damage should be a most serious offence, and it should be known that when a boy applies to the head-master for a testimonial or certificate of character and work, he should bring his Report Cards with him, as such a certificate can, and will, only be given in terms of their contents. A full Report Card gives a better account of a boy's mental, moral, and physical progress in a year than any annual examination can possibly give. The table on next page is a useful form of weekly report card.

Whether a daily, weekly, monthly, terminal, or quarterly report form is used, however, head-masters should clearly understand that the oftener they are in communication with the parents, the more closely they are in touch with them, and the more intimately they know them the better for all concerned.

For school-life to be divorced entirely from home-life is for school life to be lacking in one of its greatest opportunities for force, reality and success.

It is hardly possible to over-estimate the value of a strong sympathetic link between the home and the school. The home sentiment is one of the most sacred things in life—it may be said to stand next to that of religion. The wise teacher usually finds means of ingratiating himself into the hearts of the parents, well knowing that even a small place there will help him in the work of training. Visits to the parents are strongly recommended whenever practicable. The parents, too, ought to be encouraged to visit the teacher at school when any doubt arises in their minds as to the treatment their children are receiving or the progress they are making. Courteous and considerate attention to complaints and requests, even when not made in the best possible manner, is the wisest course always. One disaffected parent with a reasonable ground of complaint can do much mischief. The school and homes are units in an association having a common interest and, to a great extent, a common aim. The unexpressed desire characterizes both—that the children might learn to “do justly, love mercy, and walk humbly” through life. In many schools the influence for good which the Committee of Managers would be glad to exercise is not adequately utilized. Without suggesting anything in the form of interference with the internal management of the school, it is submitted that the managers’ willingness and ability to help might be usefully directed. The teacher cannot afford to disregard any local force that will aid him in the consummation of his work. Cases of difficulty with parents, as well as with children, might well invoke the individual or collective help of the managers. A visit to the house or a letter from the chairman has often been found the turning-point in a new and worthy career for a child, or a fresh and agreeable departure from old ways on the part of the parent. The managers have proved especially helpful in some poor districts by adopting a system of home visitation as school circumstances invited. All school functions such as annual excursions, prize distributions, open sessions, boot clubs, juvenile friendly societies, and organizations for underfed children, are favourable opportunities for the managers to be brought into contact with parents and children.—*Bray*.

The following account of a “Parents’ Night” by an English head-master (Mr. A. H. Angus in “The School World”) is of considerable interest in this connexion:—

The guests, strictly limited, again be it noted, to parents and guardians, are received in the ante-hall by the head-master. At 7-25 the head-master briefly indicates from the rostrum how best the time may be spent until 9 o’clock. Promptly at 7-30 the form-masters repair to their rooms for the purpose of giving short interviews to as many parents as care to call upon them. In the form rooms everything is *in situ*, as for the ordinary work of the day, for an important point about the whole affair is that the school shall be seen in its workaday aspect, as a “school in being,” and not decked out for special show. Consequently all exercise-books and other similar work, good,

bad, and indifferent, are shown, giving parents an opportunity of comparing the work of their own boy with that of his fellows. Further, sets of boys are at work in the laboratories, gymnasium, art-room, and handicraft-rooms, under the direction of the specialists in the several subjects, the boys being chosen not in any way to "show off," but merely as ordinary average individuals to be used in demonstrating the way the work is carried on. Four different squads are successively employed in the gymnasium, where they give four separate displays so as to avoid undue fatigue, for the work done in this, as in every other department, is very strenuous throughout the ninety minutes. During this period the school band, under the conductorship of a senior boy, performs a programme of instrumental music for the entertainment of any guests who care to sit about and chat whilst waiting for the assembly to commence or to interview a busily occupied master.

These interviews are one of the most valuable features of the whole evening. Form-master—school father, guide, philosopher, friend, to the lad—and parent can compare notes, exchange views and confidences, clear up misunderstandings and differences, fortify and encourage one another if need be, take counsel together on their joint business of "man-making". Never, after the first of such interviews, can a boy play off home against school, or *vice versa*, nor can he ever hope unworthily to enlist the sympathies of a misguided or misinformed parent against a master known to him only as a name frequently quoted in the household as a byword for all that is hard, unjust, and biased! He knows that the knowledge on both sides has become too complete for the possibility of prejudice, and he soon learns, if he never knew it before, that school and home are both pulling the same way, and that his best policy is to yield to the pull in that common direction.

If the boy be critical enough he might discern thereafter differences of treatment in various ways at either home or school, or both, which may or may not be in the direction of easing the burden of his life, but certainly have the effect of making him better able to carry it. An alteration in the hour of bedtime; increased responsibilities and duties; decreased pocket-money; more frequent commendation; more frequent and more patient help with the hated subject; opposition to a cherished hobby suddenly transformed into encouragement; an oft-used and serviceable old friend of an excuse unexpectedly found no longer of any avail; a keen and friendly interest in school and its affairs found at home strengthening and inspiring the lad on his way; a "combine," felt rather than seen, of sympathetic forces unobtrusively, unaccountably, but very powerfully, stimulating and helping every aspiration to morality, purity, and righteousness; these amongst a host of others, are typical of desirable changes wrought on behalf of many a boy in the school as a direct result of these pregnant interviews.

Further, a pleasing characteristic to be observed in connexion with the interviews is that on no occasion have they been marred by the introduction of anything savouring of petty gossip or querulous complaint. Everybody appears too keen and too much alive to the real objects of the gathering to attempt so unworthy a waste of precious time.

In no sense is the meeting merely a social one, in no sense comparable with speech day or similar function; it is a meeting of the partners in the firm, the real directors and shareholders; nevertheless, there is neither relinquishing of the strength of position of the educational expert on one side, nor a loss of parental authority and control on the other, but by a judicious interchange of point of view, with perfect frankness and confidence on both sides, there is a strengthening and unifying by joining hands to promote the truly constructive in education. In a word, the sole business of the firm is man-making, and every member of it at such a meeting is taking steps to ensure that no mutually destructive lines of action shall be allowed to exist in school and home.

In addition to the work of the school, its whole machinery is shown so far as ever is practicable, so that no parent need be ignorant of any of its concerns. The registers, detention book, late and absence books, syllabuses, time-tables, home-work records, visitors' book, library catalogues, and the like, even to the head-master's "weapons of offence," if wished for, are all laid out for inspection.

The head master now grants no formal interviews on this occasion, as parents can see him at any time during the year by appointment, but if a guest cares to "button-hole" him for a two minutes' chat as he moves about the building, he is available for the purpose.

At five minutes to nine the school bells are rung as a signal for the gathering in the main hall, and notifying all boys to depart for home and leave the arena in the sole possession of masters and parents for the remainder of the evening, and exactly on the stroke of nine the head-master ascends the platform and, supported by the whole staff, faces a keen and interested audience. Talk must now be fast and furious in order to traverse all necessary points in a reasonable time. Sundry bits of information on school affairs that it is essential the parents should have at first hand form the introduction. Next subjects and questions of which previous notice has been given are discussed, explained, and answered by the head-master. Supplemental and additional questions are sometimes asked, and, so far as possible, are fully answered. Brief expressions of opinion and terse discussion are welcomed, and experience shows that these add to the value of the meeting and are quite easily kept within judicious bounds.

The alleged decay of habits of courtesy and reverence in the rising generation and how to arrest it: the reason why so little time is devoted to formal English grammar study; what is done in the way of obtaining situations for boys on leaving school; methods of assigning marks; the effect of "scouring" on school work; why Rugby instead of Association football is the school code; a request for public advice on recreative reading for boys; these are samples from a long list of subjects that have been dealt with from time to time on previously given notice. As before indicated, supplemental and additional questions are asked, and these are dealt with as faithfully as possible. Hitherto no question of an indiscreet, embarrassing, or in any way objectionable nature has been asked at any of our three meetings, nor have we

yet experienced the grumbler, the obstructionist, or other unreasonable person. Judging from inquiries I have had from America as to this portion of our proceedings, this appears to be a very possible danger in a United States gathering of this type. Various reasons might be assigned for this, but speaking so far as my own experience goes in this school, I am firmly of opinion that when British parents see sincerity and fixity of purpose in education as applied to their children, supported by honest and earnest effort, they are only too ready to sympathize, support, and help.

It may be remarked of the answers to certain questions raised, that they are naturally not always just what the inquirer expects or hopes for. Indeed, merciless treatment has had to be meted out in one or two cases, but this notwithstanding, I have had nothing but respectful and interested attention, even when the expert educational view has badly clashed with some popular, parental, empirical fallacy.

The conclusion of the address is devoted to a short treatment of *one* aspect or department of school life or educational policy. More than one cannot be attempted, for the few minutes remaining limit that treatment to the scantiest, and here it is hoped that more doctrine is preached by thought-provoking suggestion than by actual declamation. The perceptive view of school from home, the real place of the playing field in our educational ideal, personal purity of the boy, have so far been dealt with in this way. Here again the hunger for knowledge on the part of our parental audience, and particularly the desire to know our inside point of view, is most striking and encouraging. It is additional plea, if one were needed, for the co-operation of these two factors in the fullest training and educating of our boys.

And again Mr. Sydney Walton in the "Journal of Education" :—

"Parents' Night" is to be distinguished from "speech day" or other school functions of a more or less social order. The parents and guardians are invited to see the school as it is in the "light of common day," with all its machinery at work. It is not necessarily an annual fixture. To secure the best results it would seem that the first term of one session, the second of another, and so on, might be chosen. Under such an arrangement the visitors are able to taste and test every season of the school year. Obviously the first term offers special advantages, since the parents of new boys are at once brought into close touch with the school and its staff.

The head-master sends out a letter of invitation as individual and personal as the circumstance of sending so large a number will allow, and he himself receives and welcomes each guest. None but parents are admitted, and there are no reporters. No member of the Local Authority is present, save from the fact of his son's name appearing on the school register. The whole principle of "Parents' Night" compels these safeguards. Nothing must restrain the free exchange of confidences.

Programmes giving guidance for a tour of the building are distributed, and the pilgrimage quickly begins. It is not in any sense "officially conducted". The parents themselves are masters of the situation, and they may wander at their will into the handicraft rooms, where their boys are working in wood and metal, or into the laboratories to see them at their practical work, or into the gymnasium or the art-room. There is no withdrawal of dull boys or thrusting forward of clever boys, such as is sometimes seen on a formal visit of governors or inspectors.

Meanwhile, no teaching is going on in the form rooms: but the written work in every subject is there, open for the fullest inspection. Not seldom does it happen that a parent, angered, it may be, by the scanty meed of marks bestowed on home tasks—done, it seemed to him, with excellence—finds in comparing his son's work with the rest that the teacher is only guilty of generosity. In ways such as these the relationships between home and school are cleansed from all acidity, and mutual trust is engendered.

The form-masters await interviews in their respective rooms. This is a novel feature, fertile in possibility. Parents have sometimes erred in fashioning their opinions of the subordinate staff merely from the coloured and fragmentary witness of their boys. It is altogether good that parents should know personally the men to whom the education of their children is entrusted. The experiment at the George Dixon School has been a complete success. Parents have appreciated the privilege and have used it discreetly to appraise and so regulate the school work and conduct of their sons. First hand, and without the conventionalisms of terminal reports, they get a candid account. The teacher, too, gains an idea of home environment and family ambitions. The slack parent, no less than the slack scholar, is pulled up and the too zealous parent warned in time. Moreover as Mr. Alfred Mosely has emphasized in a commendatory letter to the head-master, a father can, in consultation with the teacher, better decide as to his son's fitness for any particular trade or profession; and, as Emerson has pointed out, "the call is the fitness". This act of reference to the teacher is constant in the best American schools. In order to forestall any critic, let it be said that the interviews are not, as it were, the market-places of idle gossip. Earnestness in educational enterprise was the foundation stone, as it is the crowning ornament, of "Parents' Night". The event is no feast day on the calendar.

At a given signal every boy leaves the building. Parents and masters then assemble in a kind of secret conclave upon matters concerning the school. The head-master presides, and, in his opening speech, expounds present methods, outlines future policy, and answers written requests for detailed information. He is the Prime Minister unfolding the policy of the Government. Any matter of school interest may be broached in this confidential conference. One parent expressed alarm at the swift spread of "scouting" and the probable theft of time and interest from serious study. Another sought enlightenment as to the method of assigning marks, and another desired guidance in the choice of books for his boy's leisure moments. A plea was preferred for the further and fuller study of English, while the commercial

instinct found utterance in an appeal for the establishment of an "Occupations Bureau". These are questions taken at random from the budget. Mutual interest is aroused, a common enthusiasm is kindled—parents, pupils, and masters profit alike. Professor Sadler has recently suggested that the responsibility of the parent should not be forgotten. It is a valuable energy in education. Wherever the co-operation of home and school is sincerely tried, as at the George Dixon School, and, more recently, in the evening continuation school at Bournville, there is new life and light.

CHAPTER XX.
PRIZE DISTRIBUTIONS.

"Not failure, but low aim, is crime."—*Lowell*.

"The instruments of reformation are employment and *reward*."—*Ruskin*.

"What is necessary is to obtain the largest possible amount of stimulus out of the prize system, while doing the smallest possible amount of harm by it.

"In the light of the doctrine of the struggle for existence, and of the whole economic structure of modern society, the alleged 'immorality' of a system of prizes seems ridiculous."—*Hayward*.

CHAPTER XX.

PRIZE DISTRIBUTIONS.

“To set the cause above renown
To love the game beyond the prize.”—*Newbolt*.

A VERY valuable means of strengthening and improving school tone is the well-arranged and well-conducted prize distribution, which results in deepening each boy's respect for, and pride in, his school, gives an opportunity for re-union of old boys, brings parents together, is an occasion for plain speech to the latter on the part of the head-master, and incidentally lets the public know what the school is doing and how it is doing it.

Very frequently prize distributions are marred in this country by over-long and wearisome programmes, by very indifferent discipline on the part of the boys, by the giving of unsuitable or trashy prizes, by inaudible, read speeches on the part of a nervous and trembling head-master, and by a general lack of organization and rehearsal.

This day should be the great day of the year, calculated to do more good for school tone, tradition, and *esprit de corps* than any other, and no pains should be spared to make it an absolute success. The desire and intention alone will not do it; forethought, labour, and complete rehearsal are essential.

Most educationists have seen prize distributions from which little credit has accrued to the head-master, and by which nothing has been done to improve the reputation of the school or to increase the enthusiasm and pride of the boys, and frequently the failure has been due to a fault of oversight which a little more care or experience would have remedied.

In the first place the head-master who intends to hold a public

prize distribution should consider his accommodation. It is useless to attempt to hold it in the school hall if this will accommodate 300 people and there are already 250 boys to be accommodated; or to hold it in a gymnasium, drill-shed, or covered play-space if the accommodation is sufficient for 600 and he has already 500 boys to seat. Except in the rare cases of schools possessing really fine halls it is better to hold the distribution in the compound, both because in India open air is always preferable to a confined space when a large number of people are gathered together, and because it is infinitely better to hold the distribution on the actual school premises than in any neighbouring building, however excellent the accommodation thereof may be. To hold it in the Town Hall is to destroy its character to a great extent and to "take the jewel out of its proper setting". It is the school, the children at the school, the work of the school, and the environment of the children's daily life that the parents should come to see, and not merely a set of books given away at the Town Hall.

Having decided upon the scene of the Distribution, the head-master should allot space to the children, the parents, the prize-winners, and the distinguished guests. If he is going to use the compound for the purpose he should select that portion which most benefits by the shadow thrown by the evening sun, and have a space of amply sufficient size enclosed by a wall of matting or other material. This space should be of oblong shape with the school-verandah forming one of the long sides. In the centre of this side should be the dais or platform bearing the seats of the President and those who have accompanied him, and the tables on which the prizes are displayed. The opposite long side of the oblong should be occupied by the boys massed together in one body and seated in the school desks. On the shorter sides of the oblong should be the chairs of the parents and guests, while on each side of the president's dais should be settees and chairs for distinguished visitors. The whole should enclose a space sufficiently large to contain a small platform for performers, and to allow of free movement. At the corner nearest the compound-gate should be the entrance to the enclosure, at which a deputation of the staff should stand to welcome visitors and exclude undesirables. A

reserve supply of chairs should be readily accessible and in charge of pattiwallahs who have orders as to where to place them if they are required.

Having arranged all details as to accommodation the head-master should give considerable thought and care to the programme, that it may be neither too long nor too short, and as interesting and enjoyable as possible. One invariably attractive feature of such programmes, interesting alike to parents and scholars, is the final heat of a school recitation-competition, in which not more than three or four candidates appear. The Commissioner, Collector, or other President may be invited to kindly adjudicate, and place the candidates in order of merit. Not only are these competitions satisfactory features of these entertainments, but they also have a marked effect upon the school elocution, if properly handled from the commencement, and whittled down from a dozen from every class, to four from the whole school. There is no reason why a junior boy with a suitable poem should not compete against a Seventh Standard boy with a Shakespearean extract, but it is equally easy to have two competitors for a "junior" prize and two for a "senior" prize as three or four for a single prize. A short suitable and well-acted play, calculated to impress a sound moral, is another desirable item, as is also an exhibition of school-singing. A gymnastic display by a small team with clubs or dumb-bells, or an exhibition of drill by a squad of cadets, affords variety. Six or seven items are ample, and it is better to err on the side of shortness than on that of tediousness.

If any "comic" recitation or other would-be funny item is introduced it is well to get the opinion of an educated European before deciding upon what it shall be. It is quite possible that with the best intentions the head-master may select something which to European ears is less amusing and agreeable than is intended.

The writer once heard a boy recite a "comic" poem, before the Commissioner and a large gathering of European and Indian ladies and gentlemen, which was in the worst taste, and created feelings more of annoyance and disgust than of amusement. Yet the head-master had merely desired to vary the solemnity of the proceedings with something in lighter vein.

The accommodation and programme being settled, the head-master should have one or two rehearsals of the proper seating ; ingress, and egress of the boys ; the arrangement of the prize-winners and their approach, salute, and return, when taking their prizes ; and of the location and duties of prefects and masters. On the day before the distribution he should have a full and complete rehearsal of the whole affair, having everything done exactly as it will be on the morrow.

The whole school should also be drilled in rising, saluting, and sitting down again, silently and simultaneously, upon the arrival and departure of the President, and it should be impressed upon all that no boy shall speak a word throughout the proceedings, but do his utmost to maintain and enhance the school reputation for smartness, order, and discipline. The writer once attended a prize-distribution held in the very large hall of a great Indian school, and though within a few yards of the Commissioner, was unable to hear his speech owing to the noise made by the boys, who talked, shuffled, compared prizes, moved from seat to seat, and generally conducted themselves as though in the public gardens or the school compound, while confusion was worse confounded by the loud and unheeded appeals of the teachers for silence. What the Commissioner thought, he plainly said, and the Prize Distribution did far more harm than good to the reputation of the school, and had no influence, or a bad one, upon such tone as the school possessed.

Unless the head-master can rely upon perfect silence and order on the part of the boys, he had better wait until he can ; and bring his discipline up to the point of being worthy of public admiration before inviting the same.

His speech (which is far better "spoken" than read) should deal with the history of the year's work and play, and should be designed to further his project of securing parental interest and co-operation. He should tell parents plainly how and when and where they can help him in his work--which is the improving, training, helping, and generally benefiting their own children. Let them see how his interests and theirs are entirely identical in the matter, and how their co-operation with him is entirely for the good of themselves, their families, and the community in general.

Care should be taken in the selection of the prizes to make them suitable, appropriate, and desirable. It is a shameful waste of money and opportunity to give a boy something which he does not want, takes no interest in, and would just as soon be without. A good plan is to permit prize-winners to select their own prizes within given limitations of cost and kind. Cash prizes are not to be recommended, but they are far better than their equivalent in rubbish, or utterly unreadable books. For younger boys, mechanical toys, bright-coloured illustrated story-books, bats, balls, pencil-cases, paint-boxes, indoor games, are suitable, and for senior boys, books, fountain-pens, watches, pocket-knives, gymnastic and sports apparatus, medals, cups, walking-sticks, hand-bags, etc., according to their own choice.

It is proposed here to discuss one part of the subject only—the choice of prize books. The conviction that something is wrong with the method at present employed has lately been brought home to the writer by means of two incidents. The first occurred in connexion with a prize distribution at a large London secondary school for boys. The distinguished person who presided at the function told his audience that when he was a boy he received as a prize the works of a poet of whom, in after years, he became an enthusiastic admirer. His introduction to the poems was not, however, made through his prize, which he never thought of reading at any period of his life, not even when his appreciation of its contents had become keen. It may be said that this is an indictment not of the present, but of a past generation of prize-givers; yet the boys addressed seemed to sympathize fully with the point of view, and many were ready with similar accounts of their own experiences. That this attitude is not entirely without justification the second incident referred to goes to prove. An intelligent, book-loving girl of fifteen received as a prize from a girls' club a book which conceivably might have provided mental nourishment for a child of seven, but which was absolutely incapable of interesting, amusing, or otherwise benefiting the actual recipient. There is, it would seem, some ground for fearing that the lack of judgment shown in choosing prize books has given rise to a danger of their being regarded as prizes merely, not as books at all.

There are many reasons for this weakness in our present system besides that already adduced. Convention and tradition have much to answer for: the curious tradition that any mass of printed matter enclosed within covers is—at least for the purposes of children and the “lower classes”—a book, still survives. Another reason is the ineffective character of the literature teaching which has, until the last few years, been given in our schools. The literary taste of the children has not been cultivated, and since it has seemed impossible to provide them with real literary food which they could appreciate,

purveyors have had recourse to books which require no effort for their assimilation, or to those erudite works which to the uninitiated appear like stones, and of which, consequently, no attempt at assimilation is made. But probably the chief reason for the ineffectiveness of the whole system is indifference—nobody has bothered much about the matter.

So soon as one begins to "bother" however, it becomes evident that there are three principles, on any one of which the selection of rewards may be based—glory, profit, pleasure; or a judicious combination of the three may be attempted. If the "glory alone" principle is adopted, substantial rewards, such as books, are necessarily excluded; the two latter principles, then, alone concern the present question.

Some prize-givers, like Miss Lydia Donnithorne in "Adam Bede," stand firmly by the "profit alone" system. They would include in their list "nothing but what is useful and substantial," and would see no incongruity in presenting, as Miss Lydia did, "a roll of flannel and a grogram gown" to a girl fond of finery, as a prize for winning a race on a hot summer day. This roll of flannel and grogram (mysterious word to twentieth-century ears) gown has often seemed to me typical of the ordinary prize book. It was unsuited to the recipient, the time, and the victory to be commemorated; it was unbeautiful and uninspiring; it had possibilities of usefulness, but the recipient was too much repelled by its uninviting exterior to turn these to advantage. Such prizes evoke little gratitude. There are few children running barefoot about the streets whose eyes would not sparkle more brightly at the gift of a box of chocolates than at that of a pair of boots. Boots belong to the necessities of life, which it is clearly the business of Providence to supply. If Providence fails in its duty the person who supplies its deficiencies may be regarded with gratitude, but not with enthusiasm. Chocolates, on the other hand, are to be classed as superfluities. The normal child understands that his contract with Providence makes no mention of them. Their bestowal is therefore an act of grace. This attitude of mind is common to children of all classes, though the terms "necessity" and "superfluity" have naturally a widely varying connotation. Even Macaulay, whom it is perhaps fair to consider as in many respects typical of his own omniscient schoolboy, was normal in this matter. "A prize book," he says, "ought to be a book which a boy receives with pleasure, and reads over and over, not as a task, but spontaneously. I have not forgotten my own schoolboy feelings on this subject. . . . I was never better pleased than when at fourteen I was master of Boswell's 'Life of Johnson,' which I had long been wishing to read. If my master had given me, instead of Boswell, a Critical Pronouncing Dictionary or a Geographical Class Book, I should have been much less gratified by my success."

Should the idea of giving pleasure be, then, our guiding principle in the selection of prizes. I would answer unhesitatingly, "Yes". This avowal of opinion may seem shocking to stern moralists. But it can, I think, be justified. It is possible to combine pleasure with profit, and even to enhance the former by a judicious admixture of the latter. But even if this were not so, surely

the giving of pleasure—keen, genuine pleasure—is a deed which may well be accounted righteous. This is not meant to advocate a foolishly indulgent spirit, which weakly panders to the juvenile delight in purely material pleasures typified by the love of chocolate. Hood's Mrs. S——, of Clapham Academy, in whose parlour were rewarded "The little Crichtons of the hour, Her muffin-medals that devour And swill her prize—bohea," is no more held up as an ideal prize-giver than is Miss Lydia Donnithorne. The matter is not so easy as that. To produce the maximum amount of joy from a given sum of money and a particular set of circumstances is a task which is not unworthy the best energies of the most highly gifted among us.

This leads to the practical consideration—What are the essential qualities of an ideal prize book? Miss Lydia's roll of flannel and grogram gown may help us to decide by providing an example on the opposite side. First, it should be suited to the taste of the receiver—judiciously suited. One would not wish that Miss Lydia had given Bess Cranage any of the tawdry finery in which her soul delighted. But some pretty and tasteful article of dress might have appealed to poor Bess's ruling passion, which, after all, was only a diseased love of beauty, and been instrumental in bringing it to a state of health. Her whole nature might have been changed by the attempt to live up to a dainty gown or a simple, becoming hat. So with prize books. A boy who adores "penny dreadfuls" may be given such a work as "Treasure Island," and while his blood is stirred and his flesh made to creep in the old delightful fashion, his literary taste will receive unconscious training. A girl who, like Miss Burney's Evelina, is "full of sentiment" and favours stories possessing what the advertisements call "a strong love interest," may be led to better things by way of such a book as Mary Linskill's "Between the Heather and the Northern Sea," where abundant sentiment is tempered by some admixture of strength. It is necessary to be gentle with the weaker brethren, and lead them slowly to the great literary heights.

Suitability to the stage of the pupil's development should also be considered. Because a boy is known to be fond of poetry, it does not follow that he should be given "The Ring and the Book" or "Paradise Lost," though both these works will delight him in the time to come. It is true that every book bestowed as a prize should be one which will be of value to the scholar to the end of his life, so that his prizes may form the nucleus of that library which it is every man's duty to collect. But there are many books—in the Ruskinian sense of the word—which are equally delightful to the child and to the man. The opposite error of giving books which are *below* the intellectual capacity of the receiver is still more strongly to be condemned. It involves an injury to his self-respect, as well as to his literary taste.

A third kind of suitability is concerned with the victory to be commemorated. One would not press this too far, and insist, for instance, that a prize for proficiency in arithmetic should always consist of what Mrs. Malaprop calls "mathematical or diabolical instruments." But the principle is undoubtedly a sound one, and only needs to be carefully considered and wisely applied to be found universally helpful.

In order that this suitability of the prize to the recipient may be attained, there are three things—common practices all of them in connexion with prize-giving—which should *not* be done. First the books should not be bought in a lot, without any reference to individuals, and portioned out on some arbitrary plan afterwards. The chances are greatly against the right book reaching the right person. Secondly, the children should not be asked to choose their prizes from a list, five or ten minutes being allowed, the teacher waiting, pen in hand, for the choice to be announced. Thirdly, the choice should not be restricted to the works published by a certain firm or society. The writer speaks feelingly on this subject, since she has on her shelves at the present moment five expensive and well-bound books bestowed in the circumstances indicated. She never looks at them without thinking of coveted literary favourites which might have occupied their places had a more liberal system of selection been in operation.

The prize book should be beautiful to the eye and to the touch, as well as to the understanding. Happily, in these days, this requirement is usually fulfilled. The crudely coloured cloth cover, with aggressive lettering, which used to be typical of "books for prizes," has almost disappeared. Children should early be initiated into the delights of the "bookish man," as distinguished from the mere reader—he who can rejoice in the beautiful and fitting binding of a great work as he rejoices in a fair face; who delights in turning over pages the surface of which is pleasant to his touch, and in seeing noble thoughts set out in worthy type. In these days such joys can be obtained without extravagant expenditure.

Finally, the prize-giver must beware of being guided too exclusively by his own predilections or prejudices. Most of us have a hobby, and some of us ride it very hard; but it is obviously unreasonable to expect that the offer of a seat behind us will always be received with enthusiasm. We cannot avoid putting something of our own individuality into the prizes we choose, though we probably do it unconsciously. Miss Lydia, doubtless, did not realize that it was because she was a thoroughly uninteresting and uninspiring person that her gifts exhibited these characteristics. We cannot help it if we also are uninteresting and uninspiring, but we can, here as always, attempt to overcome natural defects by careful discipline and training, and in this instance the road lies through the cultivation of a sympathetic interest in other people.—*A. Barton in "The School World".*

PART V.

EQUIPMENT.

“The whole efforts of a school ought to be directed to making boys manly, earnest, and true, by everything around them, all they do, and all that is done to them, being of the best stamp.”—*Thring*.

“While it is true that a bad workman blames his tools, it is certain that the best work can only be accomplished with the best tools. Fine teaching can be done with little furniture, and very bad instruction be given with a wealth of appliances. Yet sufficient furniture, good apparatus, and useful appliances in the hands of a first-class teacher must produce results which cannot be obtained under any other circumstances.”—*Hill*.

“Education is the cultivation of a just and legitimate familiarity betwixt the mind and things.”—*Bacon*.

CHAPTER XXI.

FURNITURE.

“ The best we can get is only good enough to be got.”

THE important items of class-room furniture are the desks and blackboards. If these are entirely satisfactory nothing else matters very much in this particular branch of organization. Generally a head-master finds his school ready furnished, well or ill, when he takes over charge, and has to make the best of what he has got. Frequently, however, he is called upon to lay out a sum of money, large or small, in refurnishing one or more of his class-rooms, and it is his bounden duty to know the kinds of desks and blackboards to buy and the kinds to avoid. It is also his duty to periodically and frequently bring to the notice of the authorities any general defects in the nature or condition of the furniture of his school.

Furniture plays an extremely important part in the physical, moral, and mental welfare of the scholars. If the desks be of the wrong kind, or if benches be used instead of desks, curvature of the spine, contraction of the chest, roundness of the shoulders and a confirmed stoop may result as *physical* injury; bad discipline, irritation, discontent, and discomfort may result as *moral* injury; and inability to sustain attention and concentration owing to lack of bodily ease may result as *mental* injury.

If the blackboards are of the wrong kind, short sight and general injury to the eye with its attendant evils will ensue.

Where money and space permit the best desks are the single ones which accommodate only one boy (Fig. 1, *a*, *b* and *c*). Naturally they are much more expensive than the composite kind—that is to say thirty single desks will cost much more than six long or

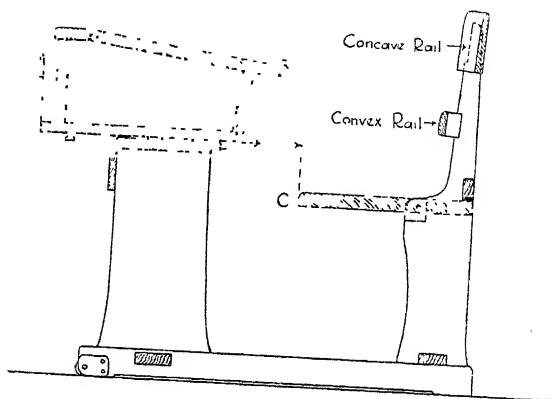


FIG. 1a.—Section.

The whole desk-top A slides to and fro (so that the point B may be vertically over C, if desired), and may be pushed back when occupant stands up.¹

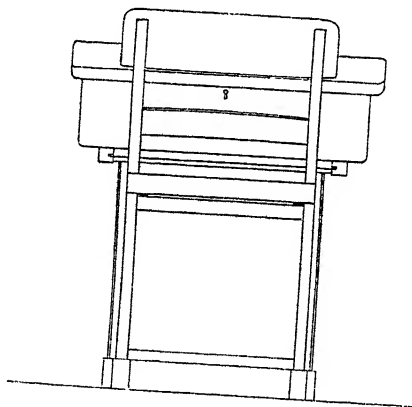


FIG. 1b.—Back elevation.

¹ A head-master ordering desks from England would do well to consult catalogue of the North of England School Furnishing Co., Darlington.

seat five in each—and they occupy much more floor-space than long desks for a corresponding number of boys. A good com-

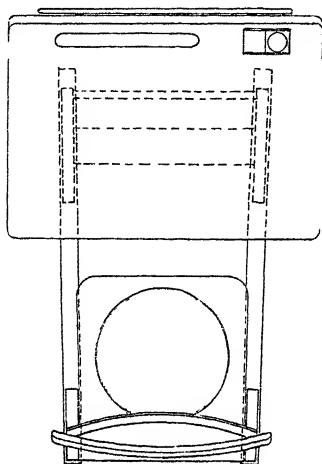


FIG. 1c.—Plan.

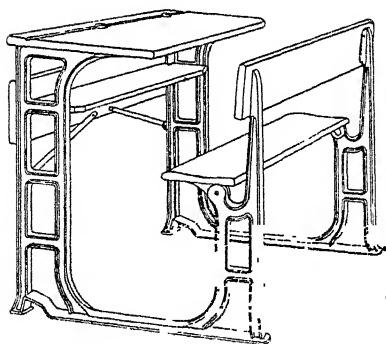


FIG. 2.

promise between the two is the “dual” desk to seat two boys (Fig. 2), and another is the system of having six or more isolated,

seats fixed in convenient relation to a long desk (Fig. 3). (These seats can be made to be raised or lowered to accommodate bigger and smaller boys.)

What no head-master should countenance for a day longer than he can possibly help, is the use of the backless, deskless benches which too often disgrace Indian schools. It would be difficult to exaggerate the injury, physical, moral, and mental, done to children, through sitting year after year on these abominations and writing on scraps of paper held on their knees.

The English Education Department insists on the observance of the following rules with regard to the seating of children :—

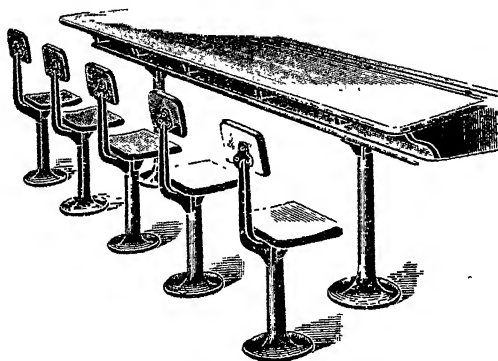


FIG. 3.—The Sheffield system of isolated seats.

1. All seats and desks must :—
 - a. Have backs to them.
 - b. Be arranged at right angles to the window-wall.
 - c. Be of sizes suitable to the ages of the scholars.
2. Each scholar must be allowed at least eighteen inches of sitting space, and there should be eighteen inches of passage space between blocks of desks and between desks and walls.
3. There should not be more than six rows of desks, nor any desks more than twelve feet long.
4. There must be space left for the teacher to pass behind each row of long desks and behind a class sitting in dual desks.

5. Desk-tops should slope downwards at an angle of 15° from the horizontal.

6. The inner edge of the desk-top should be vertically over the inner edge of the seat.

Blackboards are many and various, and include painted areas of the wall, framed wall-boards, swing-slates and boards, rising and falling wall-boards, and the blackboard and easel. Of all these varieties the last (Fig. 4) is the best, for the excellent reasons that it can be moved to any part of the class-room, that it can be raised as the teacher works downwards on it, and that its angle can be instantaneously changed to meet a change of the angle of incidence of the light. Moreover the board can easily be taken down for purposes of concealment of contents during a test, and both sides of the board are available for use. The next best kind is the swing-slate or board, which has all the above virtues save that of being easily raised and lowered. For purposes of temporary record of facts to be learnt by heart, maps to be copied, drawings, diagrams and illustrations, the fixed wall-boards are useful, as well as for free-arm drawing where this is taught. The head-master should cultivate the habit of noticing the blackboard whenever he enters the class-room, both from the point of view of its proper physical use with regard to the eyesight of the class, and its constant use as one of the most valuable means of applying the educational device of Illustration.

A chattie containing a wet duster should stand near each blackboard. There is a quite sufficient quantity of dust, microbes, and other impurities in the air of the class-room without adding to them by the brandishing and flicking of a dry chalk-duster.

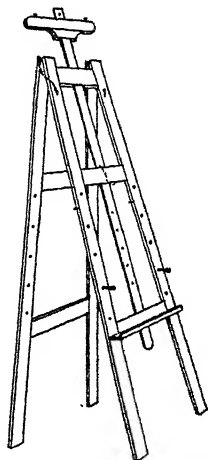


FIG. 4.

MEASUREMENTS IN INCHES.

—	Number of Class (Division).	I.	II.	III.	IV.	V.	VI.	VII.
a	Age of pupil in years	5-6	7-8	9-10	11-12	13-14	15-16	17-18
b	Average height of same in inches . .	43	47 $\frac{1}{2}$	51 $\frac{1}{2}$	55 $\frac{1}{2}$	59 $\frac{1}{2}$	64	68
c	Height of seat board	12 $\frac{3}{8}$	13 $\frac{1}{2}$	14 $\frac{3}{8}$	15 $\frac{1}{2}$	16 $\frac{1}{2}$	18	19
d	Width of seat board	8 $\frac{1}{2}$	8 $\frac{3}{4}$	9 $\frac{1}{2}$	9 $\frac{3}{4}$	10 $\frac{1}{2}$	10 $\frac{3}{4}$	11 $\frac{1}{2}$
e	Height from top of seat to front edge of desk	8 $\frac{1}{2}$	9	9 $\frac{3}{8}$	10 $\frac{1}{2}$	11	11 $\frac{3}{8}$	12 $\frac{3}{8}$
f	Height from floor to back edge of desk	22 $\frac{3}{8}$	24 $\frac{3}{8}$	26	27 $\frac{7}{8}$	29 $\frac{3}{8}$	31 $\frac{3}{8}$	33 $\frac{3}{8}$
g	Distance between edge of desk and seat (measured in projection)	3	3 $\frac{1}{2}$	3 $\frac{3}{8}$	3 $\frac{5}{8}$	3 $\frac{7}{8}$	4	4 $\frac{7}{8}$
h	Width of seat of desk to top of back . .	4 $\frac{1}{2}$	4 $\frac{3}{4}$	4 $\frac{1}{2}$	4 $\frac{3}{8}$	4 $\frac{1}{2}$	4 $\frac{3}{8}$	4 $\frac{1}{2}$
i	Width of seat of desk to top of back . .	11 $\frac{3}{8}$	11 $\frac{3}{8}$	12 $\frac{3}{8}$	12 $\frac{3}{8}$	13 $\frac{3}{8}$	13 $\frac{3}{8}$	13 $\frac{3}{8}$
k	Depth of bookshelf	10 $\frac{1}{2}$	10 $\frac{1}{2}$	10 $\frac{1}{2}$	10 $\frac{1}{2}$	10 $\frac{1}{2}$	10 $\frac{1}{2}$	10 $\frac{1}{2}$
l	Distance of same from top of desk . .	5 $\frac{1}{8}$	5 $\frac{1}{8}$	5 $\frac{1}{8}$	5 $\frac{1}{8}$	5 $\frac{1}{8}$	5 $\frac{1}{8}$	5 $\frac{1}{8}$
m	Slope of back of seat	1	1	1	1	1	1	1
n	Width of seat	17 $\frac{1}{2}$	18 $\frac{1}{2}$	19 $\frac{3}{8}$	20 $\frac{3}{8}$	21 $\frac{3}{8}$	22 $\frac{3}{8}$	23 $\frac{3}{8}$

CHAPTER XXII.

APPARATUS.

"The most powerful influence in the educational world is that of text-books."—*Hayward*.

"It is surely an irresistibly comical fact that the writing of text-books and school readers should be left to such scribblers (mostly anonymous) as are able to persuade a publisher to issue a book. It is, I repeat, an amazing fact that hardly any public body has yet attempted to organize the educational riches which are at the disposal of the teacher."—*Hayward*.

"On the walls of the ordinary class-room should be placed a collection of historical pictures. Messrs. Philips' set deserves special mention. The idea of the series is to illustrate the advance in material civilization through the ages, and the details of the pictures aim at some historical accuracy."—*Professor J. W. Adamson*.

"Each scholar should possess an Atlas."

"Atlases should be simple, i.e. not overcrowded with names nor overburdened with detail of any kind; relative land levels and sea depths should be indicated by colour graduations."

"Wall Maps, which should be large, clear, and up-to-date, should be in constant use by the teacher, and the scholars should be trained to follow the teaching, each by means of his own Atlas."

"For teaching of physical and commercial geography separate maps, if possible, should be used."

"Globes of a suitable size for class demonstrations, diagrams, relief models, and county maps are recommended."—*Regulations for Secondary Schools. Board of Education*.

"In dealing with the geography of any district, whether in outline or in greater detail, the first aim of the teacher should be to give a clear idea of the dominant physical features, and this cannot be done without suitable maps. Maps which suggest relief in a broad way that can be easily understood by children, should always be used by preference."

"Each map of a foreign country or of a colony should have, side by side with it, a map of the British Isles to the same scale, so as to emphasize general distinctions and similarities."

"Maps of the different continents should be shown so as to broadly exhibit their physical and political features."

"It would be highly advantageous if in every school there were a twelve-inch globe with adjustable meridian and axis on a single pedestal; a county or district map in several colours."—*Suggestions to Teachers. Board of Education*.

CHAPTER XXII.

APPARATUS.

“Man without tools is nothing; with tools he is all.”—*Carlyle*.

“Our ideals of life have largely been chosen from our biographical reading.”—*Hayward*.

ONE of the most important of the head-master's functions in the organizing of his school is the choosing of the apparatus, and the most important items of his educational apparatus are the reading-books and text-books—particularly the former.

Much depends, both in the mental and moral education of the boys (and something in the physical, from the point of view of eyesight), upon the kind of class “reader” adopted, and the degree of interest, value, and suitability of its contents.

Whether it be a brilliantly original scheme or not, a scheme there should be in every school, and a definite reason, plan, and object in the choice, graduation, and co-ordination of the class-readers. Whatever scheme it is should be universal, complete, and comprehensive, and the boy who remains in the school from the bottom class to the top should have done some *whole*, complete and definite.

What is *not* wanted in a class reader is an aimless, pointless, methodless, heterogeneous collection of scrappy extracts varying from an account of Jessica's First Prayer to Elephant Catching, and including Sea Shells, Ministering Children, Rice, A R'le on a Camel, and a part of “Uncle Tom's Cabin”. Far better to have “Literature” Readers or a graded series of History or Geography Readers, or a series of well-illustrated story-books aiming at moral instruction or an elementary training in general Science, Nature Study, Physiology, Hygiene, or Civics.

The teaching of the mechanical art of reading can be carried on equally well with such useful books and with infinitely more beneficial mental results. In any case the books must be attractive in appearance; copiously, brightly, and skilfully illustrated; well printed in large type, with plenty of spacing and margin; composed of good paper of a dull, dead white or faintly yellowish colour; and strongly bound so that when one is opened it stays open, and have a good cloth support and sufficient stitches. Excellent class "readers" are, in their different degrees and standards, Longmans' Fairy Tale Readers, Arnold's Steps to Literature, Longmans' Class-books of English Literature, Arnold's First Friends in Literature, Longmans' Chatty Readings in Elementary Science or Nature Knowledge, Longmans' Chatty Object Lessons in Nature Knowledge, Philips' Landseer Object Readers, Arnold's Object Readers, Longmans' Object Lessons in Geography, Longmans' Pictorial Geographical Readers, Mackinder's Geography Readers, Arnold's Home and Abroad Readers, Longmans' Ship History Readers, Arnold's Gateways to History, Epochs of English History, Epochs of Indian History, Longmans' Domestic Economy Readers, Longmans' Class-books of English Literature, Landmarks of British History, the Scholar's Book of Travel Series, or the Builders of History Series.

In addition to any text-books he may have, and his "reader," every boy should have a good plain clear atlas, and every teacher a larger one, or access to a larger one. Excellent atlases for these respective uses are the small and larger ones published by Philips, or Longmans, Green and Co. The Memory Maps Series published by the latter firm are exceedingly useful, as is their Elementary Historical Atlas.

An admirable School Economic Atlas is published by the Clarendon Press, Oxford, at a cost of Rs. 2.

Lord Morley once observed that—

We may all agree in lamenting that there are so many houses where you will not find a good atlas, a good Dictionary, or a good Cyclopædia of Reference. That is a very discreditable fact, because I defy anybody to take up a single copy of "The Times" newspaper and not come upon some-

thing in it upon which, if his interest in the affairs of the day were active, intelligent, and alert as it ought to be, he would consult an atlas, dictionary, or Cyclopædia of Reference.

It is even more lamentable when there are schools whose educational apparatus lacks these things, or in which constant use is not made of them when they are not lacking.

Very unsuitable wall-maps are usually selected for school use, apparently by reason of the vast number of names and enormous mass of details that they bear. Precisely the opposite principle should be applied, and maps should be selected for their *lack* of useless detail and obscure names. With how many rivers does a boy need to deal on the map of India, for example? A dozen or two. With how many towns? A score or two. With how many mountain ranges? Half a dozen or so. Then why put a map before him which shows rivers and streams by the hundred, towns and villages by the thousand, mountain and hill ranges by the score?

It does not help him to remember the locality of a town to see it as one of a thousand dots, or of a river to see it as one of a hundred lines.

What is needed in a wall-map is striking boldness of outline and colour, great clearness, and absence of all detail. Nothing but salient physical features, and the most important towns, should be shown. Special maps are procurable (and very desirable) for showing railways, manufactures, productions, flora, fauna, and population.

Series which are among the best procurable are "Philips' Model Test Maps," "Philips' Map-building Sheets," "Philips' Comparative Series of Large School-Room Maps," "Philips' Large Physical Wall Maps," and "Philips' Large Political and Commercial School-Room Maps".

The same publishers supply an admirable movable combined map-cupboard and elevator which serves for the safe storing of the maps when not in use, and as an adjustable easel or elevator for displaying them to a class (Fig. 5).

Other excellent methods of map-storage are those illustrated in Figs. 6, 7, and 8. The apparatus can be purchased along with any of the above-mentioned series of maps, or supplied for use with other maps.

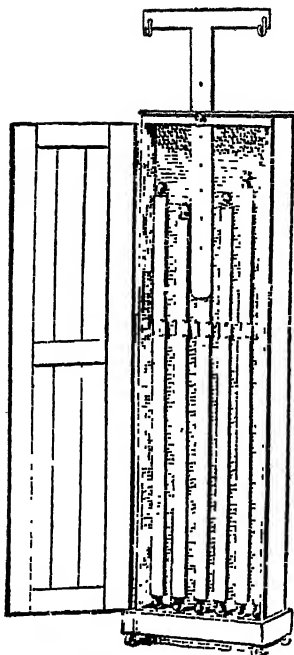


FIG. 5.

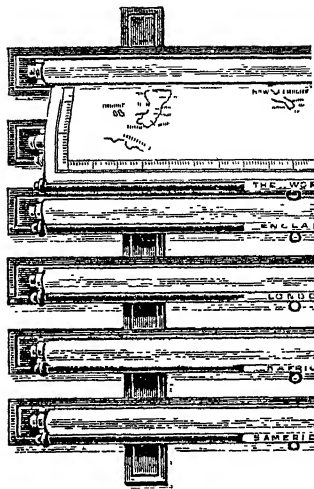


FIG. 6.

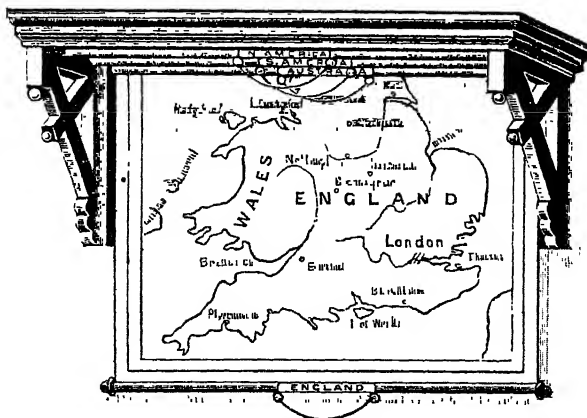


FIG. 7.

It is better economy to spend money on some kind of map-storing apparatus than to have valuable maps quickly tattered and torn and spoilt, for the lack of it.

Not less important than good maps in Geography teaching are good geographical pictures. The series known as "Philips' Geographical Illustrations" is to be strongly recommended. It comprises pictures of :—

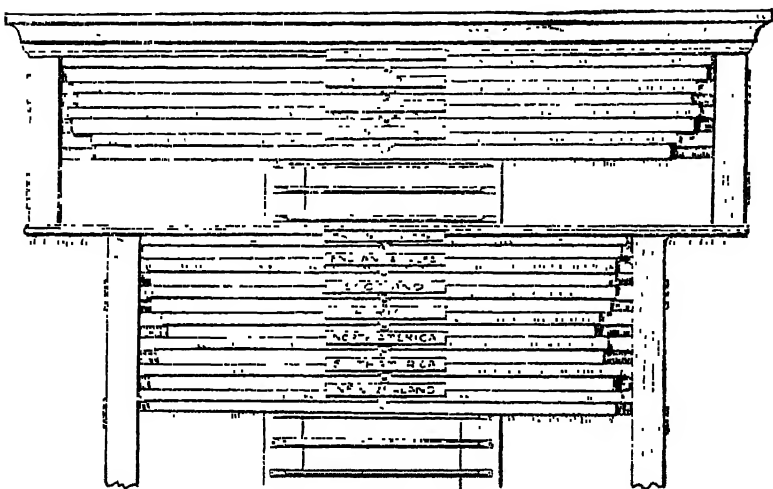


FIG. 8.

- | | |
|------------------------------------|---------------------------------|
| 1. Heligoland with the Dunes. | 18. The Acropolis at Athens. |
| 2. The Rhine at Bingen. | 19. Jerusalem. |
| 3. Cologne Cathedral. | 20. New York. |
| 4. The Thuringian Forest. | 20a. New York (double plate). |
| 5. The Salon, Switzerland. | 21. The Egyptian Pyramids. |
| 6 and 7. The Giant Mountain Range. | 22. The Rugen Sand Dunes. |
| 8. The Falls of the Rhine. | 23. National Memorial, 1870. |
| 9 and 10. The Bernese Alps. | 24. The Three Peaks (Dolomite). |
| 11. The Furka Pass. | 25. The Adelsburg Grotto. |
| 12. The Aletsch Glacier. | 26. The Well and Wetterhorn. |
| 13. A Polar Landscape. | 27. Hamburg Harbour. |
| 14. The Forum at Rome. | 28. The North Sea Canal. |
| 15. Naples and Vesuvius. | 29. Dresden. |
| 16. Constantinople. | 30. The Iron Mountain. |
| 17. A South American Forest. | 31. The Zug Mountains. |

- | | |
|---------------------------------|-------------------------------|
| 32. Lake of Constance. | 43. Venice. |
| 33. Dutch Marshland. | 44. Harz Mountains. |
| 34. Mount St. Gothard and Pass. | 45. Niagara Falls. |
| 35. Hungarian Steppe. | 46. Scene in Japan. |
| 36. A Chinese Town. | 47. Liverpool and the Mersey. |
| 37. An Indian Town. | 48. Gibraltar. |
| 38. A Desert Scene. | 49. Vesuvius in Eruption. |
| 39. A Bazaar in Cairo. | 50. London—Bird's-eye View. |
| 40. An Alpine Village. | 51. Russian Steppe. |
| 41. Chalk Cliffs. | 52. The River Volga. |
| 42. Native Scene in E. Africa. | |

Another most useful series is "Philips' Colonial Pictures" which contains views of :—

- | | |
|--------------------------------------|---|
| 1. The Kyber Pass. | 14. Mitre Peak, New Zealand. |
| 2. Benares and the Ganges. | 15. Lyttleton, New Zealand. |
| 3. The Taj Mahal. | 16. Waterfall, North Island, New Zealand. |
| 4. Gathering Tea. | 17. Australian Sheep Station. |
| 5. Elephant and Its Uses | 18. Quebec. |
| 6. Indian Drug and Charm Sellers. | 19. A Canadian "Lumber-Jam". |
| 7. Cape Town. | 20. Niagara Falls. |
| 8. A Kimberley Mine. | 21. Harvesting in Manitoba. |
| 9. The Victoria Falls. | 22. Mount Sir Donald, British Columbia. |
| 10. Sydney Harbour. | 23. Sluicing for Gold. |
| 11. Public Library, Adelaide. | 24. Gordon Town, Jamaica. |
| 12. Settlers' Camp, Australian Bush. | |
| 13. Australian Vintage. | |

Pictures are generally conspicuous by their absence in Indian schools, and when a few are owned they are generally concentrated in the hall where they are most rarely seen by the boys. There are several reasons for this lack of pictures—poverty, climate, insects, damp, and so forth, but probably the chief reason is the lack of appreciation of their great educational value. It is true that they do but little to bring marks at the examination, but they nevertheless do much for moral and æsthetic education and general culture. One very frequently hears of some local Macænas giving help to a school in the form of a contribution to its games-fund, prizes for the results of its annual examination, or by founding a scholarship. An excellent form of gift would be an occasional good picture or set of pictures, and a much more valuable one than a load of indigestible sweetmeats.

One most useful form of picture is the large, brightly coloured representation of some great historical event, inasmuch as such pictures double the value of the history lesson in addition to their decorative and æsthetic work.

An excellent set, issued by Messrs. Longmans, Green and Co. and costing Rs. 2 each, contains the following.

- | | |
|--|--|
| 1. The Roman Period: The Roman Wall. | 7. The XVth Century: Henry V at Agincourt. |
| 2. The Saxon Period: Augustine Preaching before King Ethelbert. | 8. The Tudor Period: The Armada in the Channel. |
| 3. The Danish Period: The Danish Raid. | 9. The Stuart Period: Charles I's Visit to the House of Commons to Seize the Five Members. |
| 4. The XIth Century: Harold's Last Stand at Senlac. | 10. The Fight for British North America: Wolfe on the Plains of Abraham. |
| 5. The Angevin Kings: Richard Cœur de Lion's Sight of Jerusalem. | 11. The XIXth Century: Trafalgar. |
| 6. The Angevin Kings: King John Seals the Great Charter. | 12. The XXth Century: Portsmouth Harbour in 1908. The "Dreadnought" and the "Victory". |

These can be purchased framed or can be framed locally, but should not be kept rolled up in a cupboard and pinned to a black-board when required for a lesson. Very much more could be kept on the Indian class-room walls than is customary (and the more of the right kind of thing the better).

Much larger but less artistic pictures mounted on linen are bound together in sets and hung from a roller. These (known as History Charts) can be put on an easel and turned over as required. For wall-decoration purposes they can be removed from the roller and mounted on a wooden frame-work, or can be framed in the ordinary way.

Such pictures can also be utilized to add interest and reality to the Moral Instruction where this is given by means of stories from history and mythology. It is a pity that similar pictures illustrating episodes of Indian History are not available.

An admirable series of history pictures (in sets of six to each chart) is that issued by Messrs. Arnold and Son under the name of "The A. L. Historical Incidents". It comprises the following pictures:—

- | | |
|--|---|
| <p>No. 1. Ancient British Life.
 No. 2. Caractacus before Claudius (A.D. 51).
 No. 5. King Alfred Receiving Submission of Danes (879).
 No. 9. Canute by the Sea-shore (1034).
 No. 10. Battle of Hastings—Death of Harold (14 Oct., 1066).
 No. 12. The Murder of Becket (29 Dec., 1170).
 No. 14. Crusades—Richard and Saladin (1191).
 No. 15. A Tournament in the Time of Richard I (1189-1199).
 No. 17. Trial of Sir William Wallace (Aug. 1305).
 No. 19. The Field of Bannockburn (24 June, 1314).
 No. 20. Simon de Montfort, First House of Commons (1265).
 No. 21. Edward I presenting the first Prince of Wales to the Welsh Chiefs (1284).
 No. 22. The Canterbury Pilgrims, time of Richard II (1387).
 No. 23. Caxton Sheweth His Printing Press in London about 1474.
 No. 25. Joan of Arc Raising Siege of Orleans (7 May, 1429).
 No. 26. Lady Catherine Douglas Trying to Save the Life of King James I of Scotland (19 Feb., 1437).</p> | <p>No. 27. The Circle round the Scottish King at Flodden (9 Sept., 1513).
 No. 30. Dismissal of Wolsey (1529).
 No. 35. Escape of Mary, Queen of Scots, from Lochleven Castle (2 May, 1568).
 No. 40. The Armada in the Channel (29 July, 1588).
 No. 50. The Landing of the Pilgrim Fathers (21 Dec., 1620).
 No. 55. Charles I on his way to Execution (30 Jan., 1649).
 No. 56. A London Street (Cheapside) before the Great Fire (1666).
 No. 60. Landing of William of Orange (5 Nov., 1688).
 No. 65. Raising of the Standard at Glenfinnan (19 Aug. 1745).
 No. 70. Clive at Plassey (23 June, 1757).
 No. 71. Wolfe at Quebec—Climbing the Heights of Abraham (13 Sept., 1759).
 No. 80. Nelson at Trafalgar—The Fatal Shot (21 Oct., 1805).
 No. 85. Crimean War—Charge of the Light Brigade (25 Oct., 1854).
 No. 86. Indian Mutiny—Second Relief of Lucknow (17 Nov., 1857).</p> |
|--|---|

Another series invaluable to the History teacher is that known as "Philips' Pictures Illustrating the History of Civilization in Europe". It comprises pictures of—

- | | |
|---|--|
| <p>Lake Dwellings.
 A Homestead at the beginning of Civilization.
 Interior of a Roman House at Pompeii.
 A Roman Triumph.
 Roman Warriors.
 Charlemagne's Tribunal (8th Cent.).
 A Benedictine Monastery (9th Cent.).
 In the Cloister Yard (10th Cent.).
 A Feudal Castle (13th Cent.).
 A Religious Procession (15th Cent.).</p> | <p>A Baronial Hall (13th Cent.).
 A Tournament (13th Cent.).
 Siege of a City (14th Cent.).
 Interior of a Town (15th Cent.).
 A Citizen's Parlour (16th Cent.).
 Enlisting Soldiers (16th Cent.).
 Camp Life (17th Cent.).
 High Life (18th Cent.).
 Exterior of a Town (18th Cent.).</p> |
|---|--|

A series of much smaller pictures, suitable for distribution to the

class for observation and comment, is "Philips' British History Pictures". This series consists of the following pictures:—

- | | |
|--------------------------------------|--------------------------------------|
| 1. Stonehenge. | 13. The Armada. |
| 2. King Alfred. | 14. Shakespeare's House. |
| 3. Westminster Abbey. | 15. Marston Moor. |
| 4. Landing of William the Conqueror. | 16. Execution of Charles I. |
| 5. The Bayeux Tapestry. | 17. Cromwell and Milton. |
| 6. Magna Charta. | 18. May 29th, 1660. The Restoration. |
| 7. Bannockburn. | 19. Glencoe. |
| 8. The Canterbury Pilgrims. | 20. Marlborough. |
| 9. Warwick Castle. | 21. Hogarth's South Sea Bubble. |
| 10. The Tower of London. | 22. Glenfinnan. |
| 11. Henry VIII. | 23. The House of Commons. |
| 12. Elizabeth. | 24. Battle of Waterloo. |

Before buying pictures for purely decorative purposes, and to be hung in corridors, halls, or class-rooms, head-masters should see facsimiles of Philips' "Coloured Series of Masterpieces for School Decoration" and the catalogue of the Art for Schools Society.

Pictures, of course, are of various kinds. Some are mere reproductions of architectural or other originals; under this heading would come photographs of Assyrian or Babylonian bas-reliefs, of English cathedrals, of old armour, of Alpine scenes, etc. The treatment of such pictures must be mainly analytical; the class has merely to note many things, and thus obtain a definite store of information. The setting of a skilful problem is, however, a possible and very desirable addition to this method of studying a picture. For example, after a series of lessons in geography have been given, a picture, hitherto unemployed, may be placed before the class, and they may be directed to find out, from observation of vegetation, etc., what part of the world is represented. The answers must often be indefinite, e.g. "A Mediterranean region"; but this application of a deductive method is bound to result in an increase in the knowledge of the class. Head-teachers could very well, among their terminal questions, set one based on a picture.

The pupils will have to hunt for an idea that will fit the new case, and this is essentially practice in deduction.

Countries which grow grapes, oranges, etc.	} are of the "Mediterranean type".
This country (represented in the picture)	
	} grows grapes, oranges, etc.

Therefore this country is of the "Mediterranean type".

The time when men wore full flowing wigs	} was the seventeenth and early part of the eighteenth centuries.
This man wore a full flowing wig.	

∴ He lived in the seventeenth or the early part of the eighteenth century.

One distinction, established by Professor Adams in his book "Exposition and Illustration," is that between using pictures as illustrations and using them as the substance of lessons. It is much the same distinction as that already considered in connexion with school visits, and needs particularly to be kept in mind by teachers who use the lantern. If the pictures are *illustrations* of points already dealt with systematically in some other way, attention should be focussed mainly on the point they are intended to illustrate, and discursiveness should be avoided. If, on the other hand, the pictures are to be the substance of the lesson, the children's attention may be allowed to wander over them with considerable freedom. The distinction is not always observed by teachers, and inconsistencies of procedure are the result. Another point worth noting is that if pictures are being used as illustrations, it may be advisable to exhaust the children's interest in the mere novelty of the pictures before using them in the way intended. A third point is that children may be encouraged to write short accounts of the various pictures; and if a lantern is being employed, to *read* these essays to the class while the picture is being shown. A "vital motive" for composition is thus provided.

I now turn to consider a kind of picture which is of vast importance in connexion with moral and civic instruction. I refer to pictures whose purpose is to embody some definite idea of the artist's mind, and to reach the soul and not merely the eye of the beholder.

If this book were the place for it, I would gladly devote thirty pages to giving a list of pictures which illustrate the great typical situations and problems of human life. Such a list will, sooner or later, have to be drawn up by educationists. But to indicate what is desirable I will mention a few taken almost at haphazard from two recently published books.¹

"God Wills It," "The Children's Crusade," "Crusaders on the March". These three pictures represent phases in the history of the Crusades, and afford a striking commentary on the whole question of war. Here, if anywhere, was a war that received divine sanction ("Gods wills it!") yet it turned out a disastrous failure, and the Holy Places are at this moment in the possession of the Moslem.

"The Return from the Crimea." This is an excellent commentary on a chapter well entitled "A Useless War," and it might be symbolically applied to innumerable other instances.

"Prince Hal and the Judge." Comparatively few pictures, I think, have been painted to illustrate the idea of reverence to law. This is one.

"The Trial of Wallace." Was Wallace or was Edward I right? Most people would now admit that they were both right. An intelligent teacher could read a deeper meaning into this picture than the meaning on the surface.

"Hubert and Arthur." Many schools teach Shakespeare's Hubert and

¹ One of the well-known school readers named "Highways of History," and Harmsworth's "History of the World".

Arthur scene, few ever employ this picture. The central idea is that of "conscience," and is engraven on Hubert's face.

"The Passing of Arthur." This picture correlates itself with the story of the passing of Hiawatha, and with similar themes in most religions. As above, some teachers will be able to read more into it than others.

"Cromwell Refusing the Crown." The skilful teacher would balance the arguments which passed through Cromwell's mind—the need for a "settlement" versus fidelity to republican ideals, etc.

"Whittington and the Poor." "The poor ye have always with you." But need we?

"Flora MacDonald Introduced to Prince Charlie." The strength and the weakness of woman—her loyalty and flunkeyism—shine out from the eyes of the Flora of this picture.

To illustrate the fact that "the people" are not necessarily infallible or humane, there are such pictures as "Madame Roland at the Guillotine." ("O Liberty, what crimes are committed in thy name!").

Various aspects of war are represented by: "À Berlin! (Parisian crowds cheering in 1870 at the prospect of war.)" "An Episode in the Siege of Paris." (Prussian soldiers in a French town.) "Sauve Qui Peut." (After Waterloo.)

One of the many aspects of the "Woman's Question" could be illustrated by "Napoleon's Farewell to Josephine".

Man's heroism or rectitude by: "L. Junius Brutus Witnessing the Execution of His Sons"; "Regulus Returning to Carthage"; "Hudson's Last Voyage"; "The Loss of the Birkenhead".

Man's pursuit of ideals is exemplified by: "Columbus Explaining His Project to the Monks of La Rabida"; "Clarkson Presiding at a Convention of the Anti-Slavery Society"; "John Brown Going to Execution".

The ironies of history are exemplified by such pictures as: "The Fate of Pizarro"; "The Last Moments of the Emperor Maximilian".

One of the darker sides of human nature—treason—is exemplified by: "Cicero and Catiline"; "The Escape of Benedict Arnold".

Again there are specifically symbolic pictures such as: "Irreconcilable" and "Reconciled," two pictures by Doré representing two foemen brought together on the battlefield; "The Christian Cross on an Aztec Altar"; "The Chili-Argentina Pledge of Peace"; and, on a higher plane, G. F. Watts's pictures at the Tate Gallery, "Progress," "Hope," etc.

It seems to me that the best way to use such pictures as any one of the above, would be, first to exhaust any historical interest, and then, by means of a pertinent hint or question, to suggest that it possesses a wider significance. Really great works of art are essentially symbolic—more is meant by them than meets the eye. I need not point out how true this is of most of the pictures named above. A visitor to a school where "The Heroes of Asgard" was being read, once asked a class whether any people still worshipped Thor? After a little bewilderment, followed by discussion, the class decided that Thor was almost as powerful a god as ever. Similar questions present themselves in connexion with pictures.

The use of pictures in this way will be suggestive in the highest degree. As already indicated in connexion with purely informative pictures, the procedure may be either deductive—the picture being used as an illustration of some principle already formulated; or inductive—the picture being used as a stepping-stone to the formulation of a principle. The more common use will probably be (like most human thinking) both inductive and deductive; some principle, vaguely held, will be rendered more definite by the use of the picture; the picture will receive interpretation from the principle, and the principle will receive accentuation and fuller meaning from the picture.—*Hayward*.¹

On the subject of the use of pictures in schools Professor Michael Sadler says:—

The educational value of good pictures, both as a form of decoration in schoolrooms and as an accessory in teaching, is every year being more widely recognized throughout the English-speaking world. In guiding this new current of opinion the influence of the Art for Schools Association has been great. The Association is a non-profit-seeking society, managed by a committee consisting partly of teachers, and partly of recognized authorities on art. Among the latter are Mr. Laurence Binyon (of the Department of Prints and Drawings at the British Museum), Mr. Lionel Cust (the Keeper of the King's Pictures and formerly Director of the National Portrait Gallery), Mr. T. R. Ablett (of the Royal Drawing Society), Professor Waldstein (of Cambridge), Mr. E. Prioleau Warren (the architect), Mr. Bowyer Nichols (whose art criticisms in the "Westminster Gazette" were always distinguished for artistic insight and literary feeling), Mr. A. M. Hind (of the British Museum), and Mr. A. J. Newton (of the L. C. C. School of Lithography in Bolt Court, E.C.). The Association was founded in 1883 by Miss Christie, with the warm approval of Mr. Ruskin. Its work is carried on at the Passmore Edwards Settlement, Tavistock Place, London, W.C. Visitors can see there a large collection of pictures, published by firms in Great Britain, France, Belgium, and Germany, which are specially recommended by the Association for school purposes. There is no other place in the world where such a varied collection of suitable pictures can be seen by teachers and representatives of education authorities. The Committee and Officers of the Association also place their services freely at the disposal of Government Departments, education authorities, and individual teachers in finding the best pictorial material for the illustration of school lessons. Every year the Association itself publishes two or three pictures, some of them reproductions of original drawings, others copies of masterpieces lent for the purpose by their owners. In 1910 the three pictures thus issued by the Association are a collotype of the etched "Bird's-Eye View of London before the Fire" done by Wenzel Hollar in 1647; a colour half-tone reproduction of J. W. Glass's picture of the Duke of Wellington called "The Last Return from Duty"; and a collotype of the

¹ "Day and Evening Schools." Ralph, Holland & Co., London.

wonderful portrait of the Duke of Wellington done in coloured chalk by Goya at the crisis of the Peninsular War and now in the Print Room at the British Museum. An illustrated catalogue of the pictures which can be obtained from the Association can be got from the Secretary, Miss Cooper, at the Settlement, Tavistock Place, London, W.C. It is interesting to note how world-wide the Association's work has now become, many pictures being sent out to Canada, Africa, New Zealand, and a few to India.

Several leading British publishers have recently added to the artistic resources of schools by issuing fine sets of pictures, chiefly on historical subjects. Among these special mention should be made of the series published by Messrs. Longmans, by Mr. Hanfstaengl, and by Mr. Edward Arnold. Fine reproductions of historical medals and of metal work can be obtained at the British Museum. Those schools in which history is vividly taught with wise use of artistic material find their resources greatly increased by this strong trend in educational publishing, and not least by the enterprise of the Medici Society (Grafton Street, London, W.), which is issuing an admirable series of coloured reproductions of the masterpieces of ancient and modern art.

Not less interesting, as a sign of the strength of the new movement, is a local effort in Buckinghamshire for lending good pictures to the elementary and secondary schools of the county, with the object of encouraging children from the earliest age to acquire a discriminating sense of good design and colouring. This work was begun in 1904 by Lady Verney of Claydon House. She formed a small collection of first-rate pictures, framed them at her own expense, and then personally took them to the elementary schools in her neighbourhood, annually exchanging each loan for a new set of pictures. Claydon House, itself a monument of artistic interest and famous for its historical associations, has for many years been a centre of hospitality to the teachers of Buckinghamshire, and Lady Verney is the trusted friend and counsellor of the teachers in her district. Gradually her work extended, and at length, with the help of Mr. Lasenby Liberty, a resident in the county, there was established the Bucks Association for the Loan of Pictures to Schools. The Society now possesses 650 pictures, which are delivered and annually exchanged in 103 elementary and six secondary schools situated in widely distant neighbourhoods. Lady Verney serves as honorary secretary, and has borne hitherto all the expense involved by the delivery and exchange of the pictures. Local branches are now being formed to relieve her from part of the labour of this exacting work. It is found that in nearly all the schools affiliated with the Association, the managers, teachers, and children are showing a steadily increasing interest in the pictures and in the educational aims which the Association has in view. Every elementary and secondary school in the county may be affiliated to the Association. A school becomes affiliated on payment by the managers of an annual subscription of five shillings. This subscription may be raised voluntarily or may be paid out of the school stationery allowance given to the school by the County Education Committee. An affiliated school receives annually at least three or four pictures, suitably framed and glazed, which can be changed every year

as long as the subscription is continued. Additional pictures may be obtained by a proportionate increase in the annual subscription. The pictures consist of coloured landscapes, animals, flowers and figure groups, historical portraits, enlarged photographs of famous buildings, and also pictures appropriate to infant schools. The pictures remain the property of the Association, which undertakes to deliver and exchange them carriage free. All pictures are changed as soon as possible after 30 September in each year. In no other English county has the circulation of good pictures been thus skilfully organized, but before long the example of Buckinghamshire is likely to be followed elsewhere.

Professor Hearnshaw remarks on this subject:—

Those who have read Bunyan's "Holy War"—superior as an allegory to the "Pilgrim's Progress," except that its theology is more tangled—will remember that the lost city of Mansoul could never have been recovered by the armies of light if no more than one of its five gates had been assailed, and, further, that of all the gates of Mansoul the Eye Gate was the one easiest to carry. Now teachers of history, whose educative task may be described in one of its aspects as a storming of the citadels of ignorance, are generally content to hammer away at the Ear Gate. They manifest commendable zeal and persistence, and there is in their operations much of the clang and circumstance of war. But too often their attack is ineffective through lack of support at other vulnerable points, and rare indeed is it for them to achieve a greater success than this: that after long years of pounding they are permitted to make a temporary lodgment in a slummy purlieu of the city on condition that they stop their noise. They attain a military triumph similar to the judicial victory of the importunate widow.

How often do teachers of history envy the resources of their scientific colleagues! They have nothing in all their pedagogic armoury which arrests the attention as does sulphuretted hydrogen; they cannot awaken a sleeper as can the possessor of an electric battery; they are not able to annihilate the forces of indifference as are those who can bring to play upon the Eye Gate the heavy artillery of modern scientific apparatus. The truths of science are permanent, the facts of Nature are present facts, the forces of Nature operate ceaselessly. experiments can be repeated as often as desired. But history deals with facts of the past, with events that can never be repeated, with incidents that no man living has seen or can see. Its only present and existent facts are documents. Is it, then, impossible to make any effort to secure by way of the Eye Gate admission for history and its regiment of lessons?

That it is not impossible has been amply demonstrated by some entirely successful attempts that have recently been made. It will be enough to enumerate a few. First, historic relics are in this country fortunately not rare. Prehistoric flints, Roman coins, Saxon weapons, Norman churches and

castles, Plantagenet armour, Tudor costumes and furniture, and countless survivals of the later centuries are being used with admirable effect wherever they are available for the purpose of bringing home to the youthful mind the reality of the days of old. In Germany the provision of specimens and models of things antique is, however, much more a matter of care than it is in this country. The wonderful series prepared by F. Rausch ("Modelle zur Veranschaulichung vaterländischer Kulturgeschichte") contains many items which serve equally well to illustrate the development of English civilization.

Secondly, historical maps and atlases are much more freely used than was formerly the case. Dr. Gardiner's "School Atlas of English History" still holds the field in this country; but we need something both a little cheaper and a good deal fuller. For general European history we are still forced to send our scholars to F. W. Putzgers's "Historischer Schul-Atlas". It is, however, in respect of historical wall-maps that there is the most deplorable want. They simply cannot be obtained in England. A few can be got from Germany; e.g. the excellent classical series of H. Kiepert ("Schul Wand-Atlas zur alten Geschichte") and the equally fine collection, designed mainly to illustrate German history, issued by Baldamus ("Sammlung historischer Schulwandkarten"). When will some English firm of cartographers come to the help of teachers of English history and provide a thoroughly good series showing both permanent physical features and temporary political arrangements?

Thirdly, historical time-charts are coming into use and are serving a good end.

Finally, historical pictures are being produced or reproduced in great and increasing numbers, and it is to these that I now wish more particularly to refer.

There can be no doubt that pictorial representation immensely facilitates the realization of a historical scene. The granting of Magna Carta becomes an unforgettable thing when the descriptions of the text-book and the story told by the teacher are illustrated by an artistic reconstruction of the incident. But just because pictures make impressions, it is important that they should be not too numerous and not too bad. Just as the "Daily Graphic" tends to defeat its graphic purpose by being daily, so does the publishers' ideal of "a picture on every page" frustrate the end of education. Eye Gate becomes congested. Further, it is better to have no picture of the great concourse of Runnymede at all than to have one in which King John is depicted in the act of signing Magna Carta with a quill pen. It is undesirable to occupy Mansoul with the legions of error. The art of book illustration, to mention one notable example, has been brought to a high state of perfection by Messrs. Thomas Nelson and Sons, whose admirable "Highroads of History" series is worthy of special remark. The distinguishing feature of the ten volumes of this series is their excellent reproductions in colour of the great historical pictures of our leading public art galleries. The first volume may be taken as

typical. It is thus described in the catalogue: "Tales of the Homeland; simple stories from British history, a famous picture being made the starting-point of each tale. This volume includes tasteful coloured reproductions from works by Maclise, Leighton, Watts, Wilkie, Gilbert, Yeames, Lucas, etc., as well as numerous black-and-white illustrations of the same high-class character" (price 10d.).

In conjunction with this series may also be mentioned the set of six "Historical Albums" edited by Miss C. L. Thomson, and published by Messrs. Horace Marshall and Son at 3d. each. All these relate to the period 1272-1399, but I understand that if the sale of these justifies the experiment the rich materials of the later periods will be drawn upon. These little "albums" contain nothing but pictures, which are chosen carefully, mainly from contemporary sources. The first two albums illustrate architecture, the second two social life, the fifth presents portraits, the sixth scenes and incidents. Teachers who follow the biographical method of instruction and desire a collection of the "counterfeit presentments" of leading English men and women will, of course, turn to the invaluable "Historical Portraits," selected by Mr. Emery Walker and described by Mr. C. R. L. Fletcher. One volume, covering the period 1400-1600, has already appeared (Clarendon Press, Oxford; 8s. 6d. net); two other volumes are in preparation.

When we turn from the consideration of historical illustrations contained in books to note those pictorial aids which are adapted to use in class-teaching or are fitted to adorn the walls of the schoolroom, we find that much good work has been produced by English publishers during the past two or three years. So many excellent wall pictures are now available at a comparatively low cost that there is no reason why the history class-room should not be made a gallery fitted with works of art which, like windows, open up views of the great scenes of distant days.

It should also be the object of every head-master to gradually acquire a good set of models for teaching physical geography and arithmetic. These models should be kept in a special cupboard and should be fully and regularly used. Nor should any be flung aside or stuck on top of some cupboard because of some small injury which incapacitates it from proper working, when the expenditure of an anna or two in the bazaar would restore it to its pristine usefulness. How many times has the Inspector of Schools found some really useful and valuable model or piece of apparatus rotting and rusting in a corner because it "won't work," when all that is required is the replacing of a lost screw or the mending of some small breakage.

A collection of models should include terrestrial and celestial globes, selenotrope, planisphere, orrery, tellurian, relief models, sets of token coins, a set of mechanical-power models (levers, pulleys, inclined plane, screw, etc.) a complete set of British, Indian, and metric weights and measures, dissected models for demonstrating geometrical theorems, arithmometer, and models for showing tides, latitude and longitude, etc.

An excellent form of class-room clock, procurable in Bombay, is the Globe Clock costing about Rs. 20. This instrument is composed of a clock showing the usual hour and minutes on a dial and of a globe of the earth geographically exact. The globe follows the movement of the hands below and demonstrates in a practical form the theory of the rotation of the earth within twenty-four hours, and shows at a glance the correct time at any part of the world.

Science apparatus needs watchful care and the constant supervision of the individual in charge of it, or it soon becomes a dirty cupboardful of broken glass, filthy instruments, and messy bottles of unknown contents. Where possible, a special hamal or pattiwallah should be told off to assist the science-master and should be held responsible for the cleanliness of the cupboard and its contents, while the master himself must be kept up to a high standard of conscientiousness in the use and care of the apparatus, the correctness of the labels, the replenishment of the bottles, and the treatment of the chemicals. To be a little uncertain as to whether the contents of a bottle is sulphuric or hydrochloric acid, and of whether that of another is chlorate of potash or sugar is to seek sorrow at the time of performing experiments—and to find it. A good nucleus of science-teaching apparatus is formed by "Philips' Cabinet of Elementary Science," which costs Rs. 142, and provides all necessary apparatus and materials for experimental instruction in elementary science. Subjects illustrated by its contents are :—

British and Metric Systems of Weights and Measures.	Composition and Resolution of Forces.
Forms of Matter.	Conversion of Rectilinear into Circular Motion.
Indestructibility of Matter.	Measurements of Angles.
Distillation.	Principles of the Lever.
Mass.	The Pulley.
Volume.	The Inclined Plane.
Density.	The Screw.
Specific Gravity.	Parallel Forces.
Weight.	The Barometer.
Principle of Archimedes.	Mechanical Work.
Centre of Gravity.	[Forces.
The Parallelogram and Triangle of	

No school can claim to have a complete set of apparatus that has not got a good workable Magic Lantern for use in illustrating various points and aspects of almost all school subjects.

APPENDIX I.
QUESTIONS FOR CONSIDERATION.

APPENDIX I.

QUESTIONS FOR CONSIDERATION, TAKEN FROM EUROPEAN AND INDIAN EXAMINATION-PAPERS, AND ARRANGED TO CORRESPOND WITH THE FOREGOING CHAPTERS.

I.

1. Indicate what you consider to be the most important duties of the head-master of a large Indian High School.
2. What do you understand by the term "an excellent head-master"?
3. Sketch an average day's work for the head-master of a large High School.
4. How far should a head-master be a teacher?
5. What are the duties of the head-master in addition to teaching? How much teaching should he do?
6. Discuss the dictum "Everything depends on the head-master".
7. Discuss the position of the head-master as governor, leader, first among equals, teacher, and overseer.
8. Indicate some devices useful to the head-master for securing efficiency in his supervision of class-work.
9. Write a short essay on "The Ideal Head-Master".
10. What proportion of a head-master's time should be spent in teaching if his school is well staffed? Has he any more important duties?
11. What should be a head-master's chief aims in the organization of his school?
12. Discuss the saying, "The head-master is the teacher's teacher".

13. "If there be any profession of paramount importance, I believe it is that of the school-master" (Tyndal). Show how this is particularly and peculiarly true of India at the present time.

14. What are the extra-mural duties of the head-master?

15. Estimate the duties of the conscientious head-master to society in general.

16. How, when, and why should a head-master exercise the functions of a supervising overseer?

17. What are the uses of the Log-book? What should be entered therein?

II.

1. If you were the head-master of a large school, by what principles would you be guided in allotting their duties to the members of the staff?

2. What extra-mural duties might a head-master reasonably impose upon his staff?

3. To which classes should the best *teachers* in a school be allotted? Why?

4. Should teachers go up the school with their classes as they are promoted, or continue to teach in the same standard year after year to new boys?

5. Would you advocate "subject" teachers or "class" teachers?

6. How often and on what lines should staff-conferences be held? What matters should be discussed therein?

7. What manuscript-books should be regularly kept by assistant-masters?

III.

1. What are the underlying principles of sound Classification?

2. What do you understand by Individualism and Collectivism in Education? Indicate their respective desirability and necessity.

3. In what ways would you endeavour to encourage and foster a spirit of Individualism in the teaching of a school of which you were head-master?

4. Discuss "The natures of children are as variable as their treatment is uniform".

5. Indicate the main faults of the system of promotion in Indian schools and the best way of removing them.
6. Do you advocate the ordinary annual promotion by examination?
7. What do you understand by the "non-graded" or "special" class? Do you advocate its institution generally?
8. Discuss the advantages and drawbacks of the co-education of the sexes in India.

IV.

1. What is the application in Education to-day of Shakespeare's observation:—

"No profit grows where is no pleasure ta'en,
In brief, sir, study what you most affect."

2. What various considerations and principles should guide the head-master of a private secondary school in choosing his curriculum?
3. What bearing has the dictum "Training is the object of true Education; knowledge is secondary" upon the proper framing of time-tables and curricula?
4. What do you understand by "useful information" from the point of view of the curriculum?
5. Discuss "The value of knowledge culminates in its use".
6. What are the chief ends to be kept in view in choosing the subjects of the school curriculum?
7. What are the chief ends to be kept in view in drawing up a class time-table?
8. Show how "circumstances alter cases" in framing school-curricula.
9. What proportion of the time represented by the class time-table would you allot to (a) drill, (b) play and recreation, (c) organized games?
10. Would you allot a portion of the class time-table to the giving of didactic Moral Instruction?
11. Why should English, Mathematics, History, Geography, Science, and Second Language have a place on the secondary school time-table? Account for each respectively.

V.

1. Discuss the simile used by Epictetus with regard to examinations "As if sheep, after they have fed, should present the shepherd with the very grass itself which they had cropped and swallowed to show how much they had eaten, instead of concocting it into wool and milk".

2. Draw up an English History paper as for Standard VI, in the answering of which the boys are to be allowed the use of their class text-books.

3. Discuss "The value of a subject in an examination depends on the mental qualities it tests, and by no means on its desirableness as a piece of knowledge".

4. Why do we, and should we, hold examinations?

5. Indicate some of the dangers and abuses of the examination system in India.

6. Give examples of (a) bad and common types of examination question, and (b) good and useful types.

7. Draw up an examination paper in Geography for a Matriculation Class which has just studied the geography of the British Isles.

8. Give your opinion, with reasons, as to whether school examinations could, should, or ever will, be abolished.

9. How should English be examined at the end of the school career?

10. How would you examine the English of Standard III (taught on the principles of the "Direct Method") at the end of the year?

11. What is helpful and what is misleading about written class-examination held by the head-master?

12. Discuss the proposition "Examiners should be teachers".

VI.

1. Do you advocate the setting of compulsory home-work in all the classes of the school?

2. What kind of home-work do you advocate for boys of the upper classes of Indian secondary schools?

3. How can home-work assist in individualistic organization?
4. Would you recognize any hobbies as home-work?
5. Indicate some of the difficulties experienced by the Indian school-boy in coping with a daily quantity of compulsory home-work.
6. Discuss home-work in relation to the proper use of leisure hours.
7. How, when, and why, would you organize a system of compulsory home-work in your school?

VII.

1. Indicate the uses and importance of a good school library.
2. Do you advocate the use of the school library in school hours? If so, in what way, and on what occasions?
3. Discuss the condition, use, and reform of the average Indian school library.
4. Roughly indicate your idea of a good Indian High School library.
5. What special use would you make of the school library? How would you seek to improve and enlarge it? What should it contain?
6. What instructions would you give (*a*) to your staff, and (*b*) to the boys, as to the use of the library?
7. How would you make your school library achieve its maximum of usefulness in the work and recreation of the boys?
8. How would you expend Rs. 200 allotted to the formation of the nucleus of an Indian High School library?

VIII.

1. To what extent and in what manner should emulation be encouraged among schoolboys?
2. Indicate what are, in your opinion, the uses and abuses of competition in the class-room.
3. Distinguish between individual emulation and class emulation and their respective influences upon (*a*) work, and (*b*) character.
4. What means would you adopt to encourage class emulation in your school?

5. How would you utilize the Honours Board in your school with a view to making it a generally beneficial device?
6. Distinguish between Emulation and Competition and indicate their respective values in a school.
7. How far and in what way would you endeavour to promote inter-class competition in your school?
8. What are the dangers and drawbacks of competition in Education?

IX.

1. Indicate the mental, moral, and physical value and importance of organized games.
2. State clearly the procedure you would follow in organizing a system of games throughout a school which had hitherto played none.
3. How would you set about teaching football to a class of boys who knew nothing about it?
4. Which of the organized (English) games do you consider to be most valuable for Indian boys? Give reasons for your opinion.
5. What are the moral and mental benefits derivable from organized games?
6. Show that no system of moral *training* can be complete without organized games.
7. Discuss "Organized games are the training-ground for the battle of life".
8. Discuss "The playground is the uncovered school".
9. Indicate the essentiality of a knowledge of games and the power to organize them, to a school-master.
10. What are the requisites and main rules of (a) Association Football, and (b) Hockey?
11. Do you consider Indian or English games to offer the better field for mental, moral, and physical training to Indian school-boys?

X.

1. Indicate the value of the annual school-sports.
2. What are the avoidable dangers attached to school sports?

3. What advice would you give, and what rules would you insist on, prior to holding school sports?
4. Indicate a good sports-programme for a large Indian High School. What steps would you take to make it (a) beneficial to the health of all, (b) pass off quickly and without any hitch, (c) interesting to spectators?
5. Do you believe in the holding of inter-school matches?
6. Indicate the arrangements you would make to prevent any improper expression of school feeling on the occasion of a cup-match in which your school was playing.
7. How would you utilize the occasion of a cup-match to strengthen and improve *esprit de corps*?

XI.

1. Discuss "A school is not a mere place for study".
2. What steps would you take to make school life more interesting and attractive to your boys, and how would you seek to broaden and deepen their *esprit de corps* and love of school?
3. Indicate some good, helpful, "cheap," and easily organized school societies and clubs.
4. Could School Journey Clubs be successfully instituted in Indian High Schools?
5. How would you organize and manage a School Debating Society? Indicate a dozen topics of which you would approve.
6. How would you endeavour to make an Old Boys' Club beneficial both to past and present members of the school?
7. What clubs and societies would you endeavour to organize if you were head-master of a large Indian High School? Indicate your methods of procedure.
8. Indicate the necessity for, and scope of, Naturalist Clubs or Nature Study Societies in Indian High Schools.
9. What are Holiday Clubs, and what do they aim at doing? How would you manage one?
10. Do you believe in the possibility of genuine and helpful Guilds of Courtesy and Leagues of Mercy among schoolboys? If so, how would you endeavour to organize and manage one in your school?

11. What is the value of a cadet corps as an educational asset of the school?

XII.

1. What is your opinion as to the truth of the statement that corporal punishment is as absolutely unnecessary as it is utterly degrading?

2. Would you under any circumstances be inclined to delegate powers of corporal punishment to any members of your staff?

3. Discuss "The object of all punishment is training and not vengeance".

4. What are the best forms of punishment, and what are the best means of rendering it unnecessary?

5. What is the law in India on the subject of moderate and deserved corporal punishment?

6. What are the essentials of profitable punishment?

7. Under what circumstances and to what extent is corporal punishment necessary, and therefore desirable?

8. What punishments would you endeavour to substitute for corporal punishment?

9. Do you advocate the institution of the "detention-room"?

10. Indicate the evils and injuries of expulsion as a form of punishment, (a) to the offender, (b) to the school, (c) to the community in general.

11. What powers of punishment would you delegate to well-trained and trustworthy prefects?

12. What are the possibilities of the "detention-card" as a punishment and a deterrent?

13. For what classes of offence would you decree corporal punishment? How would you punish other offences?

XIII.

1. Discuss Ruskin's statement, "The instruments of reformation are employment and reward".

2. Do you advocate the giving of any form of reward in schools?

3. Do you believe in concrete rewards for attendance, work, progress, and conduct? If so, when and why would you give them?

4. Indicate some beneficial and some injurious systems of prize-giving.
5. What are the dangers and drawbacks attached to the giving of rewards to scholars?
6. Do you consider a system of rewards to be a system of bribery and corruption, or a right and proper aid, encouragement, and inducement to good work and conduct?
7. What rewards do you advocate for schoolboys?
8. Indicate the essentials of a beneficial system of rewards.
9. What should always precede the receipt of a prize? Indicate some good and some bad prizes.
10. What do you consider to be the essentials of a good prize, and to be the best form of prize for schoolboys?

XIV.

1. Give examples of good and necessary school laws, which embody principles that cannot be left to public opinion. Show how you would endeavour to make the latter take the place, as far as possible, of the statute-book.
2. Discuss the advice "Do not govern too much".
3. Discuss "The best discipline accompanies the fewest laws".
4. Discuss "*Discipline* differs from *Government*".
5. Estimate the truth of the statement "Schoolboys need the minimum of Law with the maximum of Justice".
6. Discuss "Public opinion can make Law, but Law cannot make public opinion," and its application in schools.
7. Discuss "The better the school the fewer its rules".

XV.

1. Indicate the principles underlying the prefect system.
2. Discuss the possibilities of the application of the ancient European "prefect" system to modern Indian High Schools.
3. What are the possibilities and the dangers of the prefect system in India?
4. How would you set about the institution of the prefect system in a large Indian High School?

5. Do you think that the European system of prefects is applicable in India?
6. What are the uses and duties of prefects?
7. How would you endeavour to introduce some form of the principle of the ruling of boys by boys?
8. What steps would you take to make a prefect system something more than a mere police system?

XVI.

1. What is the reason and object of the drill lesson?
2. What system of general entry into the school (for morning and afternoon session) do you advocate?
3. What combined systematic class movements would you decree for your school?
4. How far is simultaneous and precise class movement desirable?
5. Discuss "Self-Expression *versus* Self-Control".
6. Discuss "Spontaneity *versus* Discipline".
7. What precautions would you take against injury to scholars in case of fire?

XVII.

1. What do you understand by *esprit de corps*? How is it to be fostered?
2. What is school "tone"? How would you aim at securing and maintaining a good tone in your school?
3. What is the relation of "tone" to discipline, of discipline to government, of all three to morality?
4. What part does public opinion play in maintaining a high tone of morality and a sound *esprit de corps* in a school?
5. Discuss "Pride of class ought to be a sentiment equally stimulating to teacher and scholar".
6. What steps would you take to arouse a dormant *esprit de corps* in a school?
7. To what does school "tone" chiefly owe its nature, plane, and condition? How can it be improved and raised?

XVIII.

1. Do you believe in special didactic moral instruction apart from religious instruction? Give your reasons in full.
2. Estimate the importance of the personality and earnestness of the teacher in the giving of moral instruction.
3. Distinguish carefully between moral training and moral instruction in school organization.
4. Discuss "Conduct is three-fourths of Life" and its application in school organization.
5. How would you organize a system of non-religious moral instruction in a school containing boys of many castes and creeds?
6. What bearing has the truth that "The worth of a man depends not upon his knowledge but upon his will" on school organization?
7. What influence may sound moral training be expected to have upon school "tone" and vice versa?
8. What do you consider to be the best substitute for religious teaching in Indian State schools?

XIX.

1. Show the great importance of parental co-operation in school life.
2. What steps should head-masters take to interest parents in the work of their schools?
3. How can the co-operation of parents in the work of the teacher be best secured?
4. "School-life and home-life should be complementary parts of the best life." Discuss this.
5. "All is vain unless parents are interested" (Thring). Discuss this.
6. How can home and school be best brought into line to combine their influences for good?
7. What can the head-master do towards making parents understand the importance of their taking an interest in the work of their children's school?

8. What part should be played by the report-card in connecting the home with the school?
9. Indicate the merits of a good "report" system.
10. What form of report-cards do you advocate?

XX.

1. Estimate the work and value of a well-conducted Prize Distribution.
2. Do you advocate the holding of annual Prize Distributions?
3. Sketch out a programme for the Prize Distribution at an Indian High School of 500 boys.
4. Indicate the arrangements, prizes, and programme you would consider fitting for a High School Prize Distribution.
5. What are the chief objects to be aimed at in holding Prize Distributions?
6. How would you endeavour to make your school Prize Distribution most beneficial in promoting (a) parental co-operation in school-work, (b) *esprit de corps*, (c) discipline and progress generally?
7. What are the essentials of a beneficial Prize Distribution?

XXI.

1. What are the essentials of a good desk?
2. Indicate the mental, moral, and physical injuries resultant upon the use of improper desks.
3. What is the best kind of blackboard, and how should it be placed?
4. Describe some good patterns of single, dual, and multiple desks.
5. Upon what rules would you insist (if you had full power) as to the seating of children in schools?
6. Write a brief essay on "class-room furniture".
7. How would you expend Rs. 150 in seating thirty children to the best advantage?
8. What are the merits and demerits of the single, dual, and multiple desks respectively?

XXII.

1. What are the essentials of a good reading book from the physical, mental, and moral points of view ?
2. What type of "reader" would you introduce into your school if you had unfettered discretion as to choice ?
3. Name some suitable and desirable text-books and readers for High School Standard VI (Indian boys).
4. Would you use any books in the teaching of Geography ? If so, what kind of books would you select ?
5. What do you consider to be the essentials of a good wall-map ?
6. What kinds of maps would you recommend for the teaching of Geography—physical, political, commercial, and historical,—in an Indian High School ?
7. What "apparatus" is desirable for the teaching of History to Indian Middle School boys ?
8. What apparatus would you require for the teaching of Arithmetic in Indian schools ?
9. Describe a good atlas for class use. What "apparatus" is necessary for sound geographical teaching ?
10. How would you expend Rs. 100 in stocking an Indian High School (of 500 boys) with apparatus exclusive of all furniture and books ?
11. What kind of magic-lantern would you advocate for use in an Indian mofussil High School ?

APPENDIX II.

MORAL INSTRUCTION IN OTHER LANDS.

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AUSTRIA.

THE education of the children at school is to be ethico-religious (*sittlich-religios*). It will be more especially the business of the school to lead the children to fear God, to revere the Emperor and the Imperial House, to respect the laws and the authorities, to love their nationality and their country, and to be tolerant in religious and political matters, as well as to educate the children entrusted to it in humaneness and love of others, and to rouse in them an appreciation of common interests.

The school is to cultivate a taste for all that is true, good, and beautiful, and to endeavour to form frank and noble characters. In order to achieve this end every good quality is to be developed in the child—viz. a sense of duty and honour, candour, love of truth, respectability, thrift, self-reliance, moderation, and self-control.

Teachers must utilize every suitable opportunity to lead the children to respect monuments of art and nature, public parks and grounds under cultivation, useful animals and plants, and to waken in them a delight in Nature.

Each spring before breeding-time and each autumn the children are to be made acquainted with the law referring to the protection of birds, and, moreover, no opportunity should be allowed to pass without telling the scholars that it is detestable to torture animals. . . .

Teachers will not neglect to acquaint their pupils with the most important rules of health, and to draw their special and repeated attention to the injuriousness, for the young, of intoxicating liquors of all kinds—beer, wine, spirits, etc.—and the ill-effects of

smoking. They will also insist on the dangers of continued and immoderate drinking and smoking.

The individuality of the child must always be respected. Teachers should make a special point of gaining the confidence of the children through a dignified but loving and just treatment.

Punishments must be awarded with calm deliberation; they should only be used sparingly and economically; and in no case should they be so severe as to injure the child's moral sense or health.

. . . Corporal punishment is prohibited.

(A portion of the oath to be taken by those who direct or teach in Elementary Schools.) You swear to educate the children in an ethico-religious manner, to develop their mental powers, to furnish them with the knowledge and aptitude necessary for life, to lay the foundations for the training of good men and citizens; to act conscientiously and impartially in judging the work of the scholars; and never, for any reason, to be turned aside from performing the above duties.

For the sake of the instruction and the school attendance, and especially for educational reasons, teachers are bound to keep assiduously in touch with the parents of the scholars. With the permission of the District School Authority, and for the purpose of discussing appropriate questions, Parents' Evenings can be arranged for.

The teacher should only seek to gain influence over the scholars by making them feel that he has an unexceptional purpose.

BELGIUM.

"The teacher will pay equal attention to the education as to the mere instruction of the children confided to his care. He will neglect no occasion to inculcate moral precepts, to inspire the children with the sentiment of duty and patriotism, respect for national institutions, and love of constitutional liberties. He carefully abstains in his teaching from any adverse criticism of the religious belief of the children's parents."

The teacher is not authorized to give any course of direct moral teaching; the law requires that the regular teaching of moral

principles shall be based on religious sanctions, and shall not be separated from the religious teaching with which it is, properly speaking, one; but it must not be assumed that the teacher should be uninterested in the development of his pupils' morals. On the contrary, it is his duty to work for this with persistent zeal; to profitably utilize the numerous occasions presented by the school lessons, the games, and, in short, by all the incidents of school life, to enlighten the conscience of his pupils, to inspire them with principles of honour and rectitude, to form habits of good conduct, and to restrain and correct their evil tendencies. In the fulfilment of this part of his mission he will be greatly aided by the class reading-book, its moral stories and fables, the short poems that it contains, which present object lessons in a concrete and attractive form, of the chief moral duties that children have to perform.

In devoting himself with solicitude to form in his pupils the habit of good conduct the teacher must never lose sight of the fact that he must be most circumspect, and that he is required by law to be most careful to respect the philosophical and religious convictions of the parents whose children are committed to his care.

The Normal School is charged particularly with the training of teachers, for the children of the masses. It is specially its function to show by constant practical example, combined with profound moral principles, how to give to instruction its fullest value and to education its greatest influence.

It is its function to demonstrate how successfully—by practice as well as by precept—to develop the body, fill the mind with right ideas, ennoble the feelings, and exercise a decisive influence on character and conduct.

It is its function to utilize the lessons, the physical exercises, the discipline, for the benefit of the health, intellect, and moral nature of the young people confided to its care in order that they may in turn properly educate the children.

By devoting itself to this work, and to the details of its task of realizing this happy alliance between the heart and the mind, which is the perfect state, it will foster a passion for the good and a true perception of what constitutes it.

It will consider one of its most imperative duties to be the making of a good citizen, a man filled with the most religious respect for the institutions which secure the peace and prosperity of the country, an educator, devoted heart and soul to his country by a sincere gratitude, by a wise mind, and the most sacred laws of morality.

THE BRITISH ISLES.

Moral Instruction should form an important part of every Elementary School curriculum. Such instruction may either (i) be incidental, occasional, and given as fitting opportunity arises in the ordinary routine of lessons, or (ii) be given systematically and as a course of graduated instruction.

The subject of this instruction, whether given by the methods indicated in (i) or in (ii) above, should be on such points as courage; truthfulness; cleanliness of mind, body, and speech; the love of fair play; gentleness to the weaker; humanity to animals; temperance, self-denial, love of one's country, and respect for beauty in nature and in art.

The teaching should be brought home to the children by reference to their actual surroundings in town or country, and should be illustrated as vividly as possible by stories, poems, quotations, proverbs, and examples drawn from history and biography.

The object of such instruction being the formation of character and habits of life and thought, an appeal should be made to the feelings and the personalities of the children. Unless the natural moral responsiveness of the child is stirred, no moral instruction is likely to be fruitful.

The purpose of the Public Elementary School is to form and strengthen the character and to develop the intelligence of the children entrusted to it, and to make the best use of the school years available, in assisting both girls and boys, according to their different needs, to fit themselves, practically as well as intellectually, for the work of life.

With this purpose in view, it will be the aim of the school to . . . arouse in them a living interest in the ideals and achievements of mankind. . . .

The school must at the same time . . . afford them every opportunity for the healthy development of their bodies, not only by training them in appropriate physical exercises and encouraging them in organized games, but also by instructing them in the workings of some of the simpler laws of health. . . .

And, though their opportunities are but brief, the teachers can yet do much to lay the foundations of conduct. They can endeavour, by example and influence, aided by the sense of discipline which should pervade the school, to implant in the children habits of industry, self-control, and courageous perseverance in the face of difficulties; they can teach them to reverence what is noble, to be ready for self-sacrifice, and to strive their utmost after purity and truth; they can foster a strong sense of duty, and instil in them that consideration and respect for others which must be the foundation of unselfishness and the true basis of all good manners; while the corporate life of the school, especially in the play-ground, should develop that instinct for fair play and for loyalty to one another which is the germ of a wider sense of honour in later life.

In all these endeavours the school should enlist, as far as possible, the interest and co-operation of the parents and the home in a united effort to enable the children, not merely to reach their full development as individuals, but also to become upright and useful members of the community in which they live, and worthy sons and daughters of the country to which they belong.

The aim of Moral Instruction is to form the *character* of the child. With this object in view, the scholar's intellect should be regarded mainly as the channel through which to influence his feelings, purposes, and acts. The teacher must constantly bear this in mind, since knowledge about morality has missed its aim when no moral response is awakened in the child. A Moral Instruction lesson ought to appeal to the scholar's feelings, and also to affect his habits and his will.

The teacher is expected to take a broad and organic view of life, and at every opportunity to inculcate a love of inanimate nature, of plant and animal life, of science, and of the beautiful. He should encourage a love of the thorough in all its forms, the conscious acquisition of habits of thoroughness in every activity

and relation of life, and the progressive development of an ideal of individual and social perfection. The child should be led to see that the moral ideal applies to feelings and thoughts as much as to outward conduct, and that the time to be good and to form good habits is now, although the goodness appropriate for the child should also pave the way for the goodness required of the adult.

INDIA.

In 1905, the people of Bengal memorialized the Viceroy on the subject of Moral Instruction as follows:—

“(a) That in the lower classes of all our institutions moral teaching should be given to the boys, without interfering with their other studies, one hour at least every day, according to the Kindergarten system, in the form of simple stories most attractive to them, conveying the best moral instruction and illustrating the lives of eminent men of exemplary character.

“(b) That in the higher classes best and selected biographies and autobiographies should be most practically taught.

“(c) That boys should be taught to speak in English and their respective vernaculars, and write essays in these languages on subjects of a purely moral nature in the presence of their teachers, and proper prizes given to those particularly who have been most successful during the year, bearing in every respect a good moral character.

“(d) That no pains should be spared by the teachers to avail themselves of every opportunity practically to induce the boys to do works of a purely moral nature as far as the means of the boys and other circumstances permit, and to request the guardians to do the same and inform them accordingly, especially as there are better chances of moral training at home than abroad.

“(e) That sufficient attempts should also be made by the teachers to give practical effect to schemes (a) and (b), and ascertain from the students how far they have been able properly to realize the instructions given.

“(f) That attempts should be made to ascertain, as far as possible, that the teachers appointed for the purpose are persons of unimpeachable character.

“(g) That the teaching should be imparted in such a way as not to affect the social and religious feelings, ideas, and prejudices of the students generally.

“(h) That attempts should be made by the teachers to ascertain, as far as feasible, the conduct of the boys, not only at school, but at home and abroad, and necessary arrangements not only made, but strictly observed, for the punishment of the boys considered wicked by any authority connected with the school.

“(i) That sufficient encouragement should be given, not to the students only, but to the teachers also, for the promotion or advancement of sound and practical moral training.

“(j) That guardians of the respective boys should also be particularly careful to inform the teachers of the behaviour of the boys at home, and also to let them know what steps the guardians are taking for the practical moral training of their boys, without which our life may be a complete failure.

“(k) That no pains should be spared to make the surroundings of all schools and colleges throughout India, either new or old, either aided or unaided by Government, moral and respectable in character.

“(l) That every attempt should be made by the school and college authorities to increase, as far as circumstances permit, the number of hostels attached to those institutions, and proper notice taken of the students living in them.

“(m) That the desirability be considered of having, from time to time, social gatherings in educational institutions, to which leading official and non-official men of the place should be invited, so that boys may be brought into a healthy contact with the leaders of society and come under the wholesome influence of esteemed characters.

“(n) That violation of, or disobedience to, rules (a) to (k) should subject the institutions to any punishment which the Education Department may, after reference to and concurrence with their proprietors, secretaries, superintendents, and head-masters, deem fit, under the special circumstances, to impose.”

The reply received by the memorialists was :—

“With the desire expressed by the memorialists to emphasize

the ethical side of the instruction imparted in the schools and colleges of this country the Government of India are wholly in sympathy, and they welcome the evidence which the memorial affords of the increasing recognition of the moral factor in Indian education. The Government of India are equally convinced of the supreme importance of the matter ; and, so far as is consistent with the principles of impartiality and non-interference which determine their attitude towards religion in this country, they are endeavouring to inculcate moral standards and to inspire the younger generation with higher ideals of personal conduct.* But it will, the Governor-General in Council trusts, be generally realized that the State is by no means the sole, or even the most powerful agency by which this task can be undertaken. If the ethical standards of a people are to be raised, this end can only be attained by co-operation between the Government and outside forces, which often enjoy opportunities of exercising influence which are beyond the reach of any official organization.

“Thus, in the present stage of Indian education, it seems to the Government of India that there are four principal agencies by whose active influence and aid morality can be best taught to the rising Indian generation. In the first and foremost place the Governor-General in Council would name the influence of home life—that is to say, the influence of parents, relatives, and guardians. This, indeed, is the most direct and potent of all agencies for good. But it is an agency independent of Government ; and the State can neither call it into existence nor direct its operation. It is for the natives of India themselves to look to it that a proper moral atmosphere prevails in the Indian home.

“Second in importance, in the opinion of the Government of India, is the influence of the teacher upon the pupil ; and this depends in the main upon the character and the capability of the teacher. In this case the responsibility of the Government which in State schools supplies, and in aided schools assists in supplying the staff of instructors, is direct and admitted ; and the Government of India and local Governments have everywhere shown their recognition of the fact by their unremitting efforts to increase the numbers, to improve the quality, and to provide for the

adequate training of teachers in all classes of schools and colleges.

"The third influence is that resulting from the nature of the teaching, which is dependent upon the selection of suitable text-books and the determination of appropriate subjects and courses of study. In this case, also, the Government possesses a positive responsibility, which it is discharging by a close and systematic revision, both of curricula and books, from those which are or will be prescribed by the Universities for use in colleges down to those which are determined by the Educational Departments of the various provinces for use in Elementary Schools. But in this instance, too, the responsibility of the Government is not undivided. On the contrary, it is shared by text-book committees, faculties, syndicates, and senates, upon all of which bodies and authorities native opinion is largely represented, and, indeed, is frequently in the majority; and if the influence for good of books and courses of study is to be of full effect, it can only be by the earnest co-operation of the members who represent Indian opinion, and are necessarily more familiar with the mental characteristics of Indian students than their European colleagues can be.

"In the fourth place may be reckoned the removal of impediments to a healthy life and a high moral tone, which results from providing the boys with proper surroundings in the hours spent out of school, or, in other words, from the policy of boarding houses, hostels, and common messes. This, again, is a matter in which Government can give a lead—and in which it has taken every opportunity of so doing, by providing liberal grants in aid of such buildings and by insisting on their due control and supervision. But, consistently with its obligations to other branches of instruction, the Government can only undertake a portion of the task; there will always remain an ample field for private enterprise and individual liberality."

MYSORE.

"The tendency of the present system of education, which, especially in Government institutions, is purely secular in character,

is to devote exclusive attention to the training of the intellect, and to leave the character of the pupils to be formed and moulded, in an indirect manner, by the personal example of the teachers, the literary teaching included in the school curriculum, and the nature of the discipline maintained in the institution. The result, as judged from experience and observation, cannot be considered to be altogether satisfactory. . . .

"It appears to the Government that the proposals submitted by the Inspector-General are framed on correct lines, and would, if adopted, constitute a move in the right direction. They are accordingly pleased to sanction these proposals, and to direct that effect be given to them from November 1st, 1908.

"As recommended by the Inspector-General, the time to be given to religious and moral instruction will be limited to five periods a week, the first thirty minutes after roll-call being devoted thereto. There will be a moral discourse on Mondays, Wednesdays, and Fridays, and religious instruction on Tuesdays and Thursdays. The moral discourse will be common to pupils of all persuasions, and be based on a text taken from some religious, moral, historical, or literary book. In addition there will be specific religious teaching from books like the 'Sanatana Dhrama Advanced Text-Book,' the Koran, and approved commentaries and essays on the Mohamadan religion and the Bible. The curriculum suggested by the Inspector-General and the text-books recommended by him are approved for adoption in all Government institutions, to which alone the present scheme will be applied in the first instance, the question of extending the scheme to aided schools not under Government management being reserved for future consideration. . . ."

THE COLONIES.

ONTARIO.

Manners and Morals.—Throughout the whole public school course the teacher should incidentally, from current incidents, from lessons in literature, history, etc., occasionally by anecdotes and didactic talks, and by his own example as well as by precept, seek

to give instruction in moral principles and practices and in good manners.

The following outline is suggested :—

Duties to oneself: purity, health, nobility, self-control, self-reliance, generosity, truthfulness, good taste in dress, cultivation of will power, economy, moral value of work, etc.

Duties in school to teachers and to fellow-pupils: obedience, punctuality, neatness, order, etc.

Duties in the home: respect for parents, consideration for brothers and sisters, the weak, the aged, etc.

Duties to the lower animals: kindness, etc.

Duties to the people generally: honesty, courtesy, charity, toleration, justice, etc.

Duties to our country: patriotism, courage, honour, obedience to law, etc.

Manners: proper conduct at home, at school, on the street and in public places, at social gatherings.

QUEBEC.

“Tell them to thoroughly inculcate upon the minds of the children great respect for paternal, civil, and religious authority. Let them warn them against intemperance, the source of so many evils, and against the extravagance that impoverishes our country parts. Let them recommend them to avoid quarrels and law suits, and let them lay great stress in the presence of the children on the necessity of honesty in contracts. Let them also teach them good manners, and insist upon politeness and cleanliness. They can be made to highly prize in school the benefits conferred by agriculture, in order to make the children like that calling; and let them not neglect to instil into their minds great love of country.”

NOVA SCOTIA.

The moral and patriotic training, with practical and objective methods in developing good character in the school children, combined with such dogmatic instruction as may be given under

the direction of the clergy and others specially qualified in connexion with the several Church organizations, appear to produce at least as good results as the formal teaching of religion in the schools of many other countries.

The teacher's certificate :—

"I believe the moral character of the said candidate is good, and such as to justify the Council of Public Instruction in assuming that the said candidate will be disposed as a teacher to inculcate by precept and example a respect for religion and the principles of Christian morality and the highest regard for truth, justice, love of country, loyalty, humanity, benevolence, sobriety, industry, frugality, chastity, temperance, and all other virtues."

CANADA.

Manners and Morals.—It is the duty of the teacher to see that the pupil practises those external forms of conduct which express a true sense of the proprieties of life, and that politeness which denotes a genuine respect for the wants and wishes of others. It is his duty to turn the attention of the pupils to the moral quality of their acts, and to lead them into a clear understanding and constant practice of every virtue. His own influence and example, the narration of suitable tales to awaken right feeling, the memorizing of gems embodying noble sentiments, and maxims and proverbs containing rules of duty, direct instruction, etc., are means to be employed.

Topics: Cleanliness and neatness, politeness, gentleness, kindness to others, kindness to animals, love, truthfulness, fidelity in duty, obedience, nobility, respect and reverence, gratitude and thankfulness, forgiveness, confession, honesty, honour, courage, humility, self-respect, self-control, prudence, good name, good manners, temperance, health, evil habits, bad language, evil speaking, industry, economy.

From the Report for the year 1898: "In 'Manners and Morals' our inspectors are informed too frequently that 'incidental instruction is given as occasion demands'. Observation of the behaviour of the children, and examination of what they know about the topics named in the Programme of Studies, reveal the effects

of this incidental work and emphasize the value, here as elsewhere, of systematic and definite instruction. 'Manners' is a fine art based on imitation, and on a genuine respect for the rights and duties of others. A knowledge of these rights and duties does not come by instinct. It has to be taught. The relations of a pupil to his fellows and to society are not known intuitively. This necessary knowledge must be taught, if moral action is to have a rational basis."

NEW SOUTH WALES.

"Moral teaching shall permeate the whole management of the school, and be embodied in the methods of discipline, in the treatment of the children by the teacher, in the 'proprieties' and 'manners' required from the children, and in the example of the teacher."

It is further required that pupils shall, during their first three or four years at school, be taught "stories and fables with a moral purpose; moral attributes which lie at the foundation of home and school life, such as truthfulness, obedience to parents, family affection, politeness, gentleness, and control of temper; greetings at home and at school; politeness in question and answer; personal cleanliness; stories illustrative of moral attributes, such as respect for school laws, self-help, consideration for others, unselfishness, contentment, truthfulness in word and deed, self-reliance, kindness and courage, punctuality and promptness; courtesy and clearness of speech, conduct on the street, care of property, kindness to animals; simple proverbs".

NEW ZEALAND.

During recent years the public mind has greatly changed on the question of school and home discipline. Formerly it erred on the side of severity; it now errs on the side of lenity, if not of laxity. "Rule by love" is now the maxim. It has a fine sound, but the teacher who should attempt to found his government upon it alone would certainly fail ignominiously. A considerable proportion of children are amenable to the discipline of love; but he

has little knowledge of juvenile human nature who does not know that no small proportion are amenable only to the discipline of compulsion. Children would not be children were that not so, and it is absurd to credit them with qualities they do not possess. The average child is much more disposed to gratify his own inclinations than to yield himself to the rule of another, be it that of teacher or parent. Though he may be an angel in the making, he is a long way short of being an angel wholly made; and it is unreasonable to stigmatize as harsh and cruel the teacher who, when the discipline of love and persuasion fails to compel to right conduct, resorts to that of physical force. To maintain effective working discipline in a class of from sixty to eighty pupils of as many different temperaments is no easy matter, and we should like to see those who make light of it try their hand at it for a day or two. The average child has little love for intellectual conquest; real mental discipline is disagreeable to him; he shirks it whenever and wherever he can.

CHINA.

No mathematics and no science, however rudimentary, are taught; no language aside from the native tongue.* Such stray bits of history and geography as are found in the various textbooks examined are there quite incidentally, and only because they serve to illustrate or enforce some point of far higher importance to the student. This preliminary system of education is wholly ethical—is intended to be and is moral in its entire scope and application to the young. Not to communicate knowledge or learning, but to mould character, to instil right principles of action and conduct, is evidently the object of the Chinese common school. The boy who has completed the course taught there will, of necessity, be possessed of far less general information than the pupils in any similar Western institution, but he is likely to know better how to behave and carry himself. The ethical training given is sound, pure, and good.

There are no laws or ordinances, either national or local, governing the schools. Any one may teach what, when, and as he

pleases, and collect his own compensation therefor. And yet by a system of ultimate examinations, not of the schools, but of such individual pupils as desire to submit to them, the Government controls every detail of school life and school work far more easily and effectually than it could by the most elaborate and complicated system of laws and regulations. In China, education is the only passport to distinction. Education among the Chinese forms the essential and only condition to official life and honour. And consequently special honours, and assurance of rapid promotion in the public service, await those who pass with distinction.

On the Origin and Nature of Filial Duty: "Filial duty is the root of virtue, and the stem from which instruction in the moral principle springs. Sit down and I will explain this to you. The first thing which filial duty requires of us is, that we should carefully preserve from all injury, and in a perfect state, the bodies which we have received from our parents."

On the Attention of Scholars to Filial Duty: "With the same love that they serve their fathers, they should serve their mothers; and with the same respect that they serve their fathers they should serve their prince. Unmixed love, then, will be the offering that they make to their mothers, unfeigned respect the tribute they bring to their prince, while towards their fathers both these will be combined."

FRANCE.

Moral teaching is intended to complete and bind together all other school teachings; to elevate and ennoble them, as it were. While other studies develop each some special aptitude, or enlarge the stock of useful knowledge, moral teaching is concerned with the development of the man himself, whether by way of the heart, the intelligence, or the conscience. . . .

On the master, as representing society, devolves this as well as other departments of education. Non-clerical and democratic society, indeed, has the most direct interest in all its members being early impressed by lessons they will never forget, with a sense

of their dignity, and with a not less profound sense of their duty and individual responsibility. . . .

His mission is therefore well defined. It is to strengthen these essential notions of human morality, common to all doctrines and necessary to all civilized mankind, and, by making them part of the practice of daily life, to implant them in the souls of his pupils so firmly that they may never be uprooted. He can fulfil this mission without adhering to or dissenting from any of the conflicting beliefs professed by the various sects—beliefs which his pupils associate, and almost confound, with the general principles of morality.

He takes these children as they come, with their ideas and their language, and with the beliefs instilled into them by their families, his sole care being to teach them to get out of those beliefs whatever is most valuable from the social standpoint—that is to say, lofty moral precepts.

Lay moral teaching differs, therefore, from religious teaching without contradicting it. The teacher is neither a substitute for the priest, nor for the father, but joins his efforts with theirs to make an upright man of each child. He should insist on the duties uniting men, not on the dogmas dividing them. All theological and philosophical discussion is obviously forbidden him, from the very nature of his office, the age of his pupils, and the confidence reposed in him by the family and the State. He concentrates all his efforts on a problem of another kind; but none the less arduous because it is exclusively practical—the problem of seeing that all those children serve an effectual moral apprenticeship.

Later on, when they become citizens, they may be sundered by dogmatic opinions, but at least they will agree in practice that the aim of life should be as high as possible; that everything base and vile should be held in abhorrence, everything noble and generous in admiration. They will all alike strive after a fine sense of duty; moral perfection will be their ideal, whatever its attainment may cost; they will have this much at least in common—a general cult of the good, the true, and the beautiful, which is also a form, and not the least pure form, of religious feeling.

HUNGARY.

If we cannot train our children ethically, we endanger everything, the training of the understanding included. Moral Education is not a matter for instruction, and cannot be accomplished by committing rules to memory. We must create a moral atmosphere in the school; we must refine the moral feelings; we must habituate the children to right action, and on the basis of right feeling and right habits we must develop the child's moral insight. It is the love which the teacher should bear to the children as well as his good example which predispose the children to respond to everything expressed with feeling in the school. We must, in the first place, emphasize the moral aspects in the teaching of Hungarian and of History. The ideal of moral education is: The creation of a sense of honour, of pleasure in work, and of a love of God, country, King, and fellow-men.

ITALY.

Classes I and II (first and second school year): Moral Education. Practical rules concerning conduct (indirect method of teaching, that is, object lessons within the limits of the ordinary instruction). Classes III and IV (third and fourth school year): Moral Education and Civic Instruction. Practical rules of moral and civic conduct (direct and indirect method of teaching within the limits of the ordinary instruction). Class V (fifth school year): Individual and Civic Duties and Rights. General survey of political and administrative bodies and institutions. Knowledge of the Constitution. Class VI (sixth school year): *a.* for boys—Individual and Civic Duties and Rights; Administration of Justice; Practical introduction to the knowledge of the main provisions of the criminal law, and of civil and commercial law; Sketches from the field of legislation relating to workmen, insurance, guardianship, and like matters.

Instruction in Individual and Civic Duties and Rights, including instruction in the knowledge of the Constitution, so far as these relate to the working classes, is given in a similar manner for one or two years in the Evening and the Sunday classes for adult illiterates.

JAPAN.

Elementary Schools are designed to give children the rudiments of moral and civic education, together with such general knowledge and skill as are necessary for life, while due attention is paid to their bodily development.

"According to the most recent Education Code, Moral Instruction is given two hours weekly throughout all the standards of the Elementary Schools, one hour weekly throughout all the standards of the Secondary Schools, one hour weekly in the upper standards of the Higher School; and, besides, in all specialized schools. For children up to 7 we employ the simplest illustrations taken from life around; stress is laid on unconsciously rousing the child's moral sense. . . . From the age of 8 to 12 we mostly use as illustrative material historical personages, not only Japanese, but Europeans and Americans—as, for example, Washington, Nelson, Lincoln, Franklin, Socrates, Jenner, Florence Nightingale, and others. . . ."

"During the last two years the systematic teaching of morals has been to some extent introduced; but the treatment is more practical than theoretical, more concrete than abstract; the virtues are emphasized in the following order: those of the family, of social life, personal and civic duties. . . . In the Secondary Schools the plan is as follows: The Emperor's 'Education Speech,' delivered in 1890, is read and expanded during the first two years; in the following period of two years the general virtues and duties are treated of, and in the final year there follows a systematic presentation of morality."

Morals are inculcated in other lessons, more especially in reading and history.

In connexion with the teaching of morality in schools, the Japanese Board of Education publishes the following books, as also two rolls of pictures:—

1. Hanging Pictures designed to assist in the teaching of Moral Lessons in Ordinary Elementary Schools. 1 set.
2. Ditto (for Ungraded Schools, Series A). 1 set.

3. Moral Lessons for Ordinary Elementary Schools (for children). 3 vols.
4. Ditto (for children in Ungraded Schools, Series A). 1 vol.
5. Moral Lessons for Ordinary Elementary Schools (for teachers). 4 vols.
6. Ditto (for teachers in Ungraded Schools, Series A). 1 vol.
7. Moral Lessons for Higher Elementary Schools (for children). 5 vols.
8. Ditto (for teachers). 4 vols.

The pictures, fifty-five in number, are intended for the scholars who cannot yet read. They chiefly illustrate the duties of children, especially to their parents. The sweet-faced mother is the figure which is most often represented. A boy ill, a girl ill, children playing truant, a lamp upset, a present of flowers to the mother, the family at table including grandparents—such are the themes strikingly presented. War and royalty are practically not referred to.

Of the eighteen volumes published, six are illustrated, and some contain pieces set to music.

PORTUGAL.

“Morals should be taught in the Primary School to-day in an essentially practical manner; such is the last word of the science of education, and such is the spirit of the lately reformed official syllabuses.

“It is by appealing to the feelings rather than to the intellect that the teacher must communicate to the children, from the very commencement of their entering school, the fundamental moral concepts. An ethics bearing on practice may be said to be the modern formula which expresses the proper method to be applied in this branch of primary instruction. How is this method to be carried out in detail? The end may be reached in various ways:—

“1. By observing the individual character of the children, and by studying their predispositions, in order to correct their faults in a kindly manner, or to improve their good qualities.

" 2. By intelligently utilizing the school regulations as an educational means, carefully distinguishing neglect of duty from simple infraction of rules, emphasizing the relation of offence to punishment, giving proof, in the management of the school, of a scrupulous care for justice, infusing a horror of malicious tale-bearing, of dissimulation and hypocrisy, placing frankness and uprightness above everything else, never resenting the unreserved confidences of children, their complaints and their desires, etc.

" 3. By cultivating the feelings and the judgment of the children; by making them often judge of their own conduct; by leading them to value, in themselves and in others, moral and intellectual effort; by letting them freely speak and act, etc.

" 4. By removing gross misconceptions, such as popular prejudices or superstitions, removing belief in witchcraft, in vain and foolish apparitions of ghosts from the other world, and in the influence of certain numbers, etc.

" 5. By direct instruction drawn from facts observed by the children themselves, causing them occasionally to observe the sad results of vices which sometimes fall under their notice, as drunkenness, idleness, disobedience, cruelty, etc., making them, however, feel as much pity for the victims of evil as horror for the evil itself, giving concrete examples, or, by dwelling on direct experience, to habituate the children to right feelings.

"Moral Instruction should assume these varied forms more especially in the case of the younger children. The concrete character of this instruction, as sketched above, should be retained in all the primary grades. Nevertheless, as we shall now see, the cardinal moral notions can be taught in the upper grades, accompanied by examples, stories, and historical facts."

SPAIN.

"We in our country have always believed that the business of the teacher and the purpose of public schools were not only to produce men of intelligence, but also, and even more, good citizens.

Our elementary teaching is based on this principle, which is

recognized by the law, according to which the moral end, in the School, is supposed to penetrate every department of activity.

"But it must be confessed that this principle of a sane pedagogy is not everywhere completely respected, and the cases are very numerous where the teacher confines himself, almost exclusively, to the pupils learning by heart the catechism, without giving special attention to the final aim of education.

" . . . At present a powerful breath of reform is affecting and rejuvenating ancient Spain. We desire to saturate the soul of our people with the spirit of progress and tolerance, to inspire it with faith in the efficacy of persistent effort, and, as a condition and a foundation for everything, with the love of a noble and upright ideal, useful to the country and fruitful of good."—*Senator Eduardo Escartin*.

SWITZERLAND.

It is the aim of Moral Instruction to awaken and cultivate the religious-ethical feelings, develop the most important ethical concepts, and to enlighten the children as to their duties towards God, their neighbour, and themselves.

A. *Lower Division*.—The moral environment of the child: home, school, church, street, neighbourhood, nature.

B. *Middle Division*.—The relation of the child to God, to its superiors, to its equals, to men in general, to the irrational world, as well as the duties of the child towards itself.

C. *Upper Division*.—Piety. Humanity. Patriotism. The duties of one's avocation. Family duties. Care of health and striving to improve oneself.

TURKEY.

"Every pious Muslim endeavours to pattern his actions, down to the merest details, on the recorded manners and methods, words and ways, of the Prophet. . . . Men do not ask what the right thing to do under such and such circumstances may be; they ask what the Prophet did or said. The education of the young is strictly on a basis of imitation. All the ways are marked out, and

just as a man himself walks in these paths, so must he teach his child to go."

UNITED STATES.

Recognition is given to:—

(1) The supreme importance of morality for the preservation of the State. (2) The apparent decline in authority and importance of the Church. (3) The apparent decline in home training, and the fact that the child's life centres round the school, and that he should be trained in the world in which he principally lives.* (4) The close relation between moral instruction and intellectual advance, the latter depending on the cultivation of self-denial, control, attention, etc.; and (5) that all theory tends to influence practice.

Precepts.

1. The personality of the teacher is at the root of all moral education in the school. The teacher's voice, speech, bearing, and dress; the teacher's poise, self-control, courtesy, kindness; the teacher's sincerity, ideals, and attitude towards life are inevitably reflected in the character of his pupils.

2. Reverence is vital to morality. Whatever quickens in children the feeling of dependence on a Higher Power, whatever leads them devoutly to wonder at the order, beauty, or mystery of the universe, whatever arouses in them the sentiment of worship or fills them with admiration of true greatness, promotes reverence. There is no subject studied in school which, reverently taught, may not yield its contribution to this sentiment.

3. Self-respect, which is also fundamental to moral development, is engendered in a child when he does his best at tasks that are worth while and within his power to do well, with proper recognition by teacher and school-fellows of work well done.

4. The cornerstone of a self-respecting character is principle—the will to be true to the right because it is right, whatever the consequences, to act "with firmness in the right as God gives us to see the right". The essential difference between principle and mere self-interest should be vividly brought home to each child.

5. The spirit of the class-room and of the school—the spirit that makes children say with pride “my class” and “our school”—is one of the strongest of moral forces. Where there exists a proper *esprit de corps* the problem of discipline is largely solved.

6. The child should early gain the idea of social membership. The truth that co-operation and unselfishness are essential to true social living should be made real and vital. The child should also learn that he is a member, not only of the school, but of the family, of the neighbourhood, of the city, and of the State and nation. What it means to be a loyal member of these social institutions should be made clear. The naturalness and the necessity of obedience and of helpfulness should be shown.

7. No person has a fully developed moral character until there has been a transfer of the seat of authority from without to within himself; a moral man obeys himself. Each child in every grade should be steadily helped towards self-direction and self-government. Effective means to this end are: appeals to initiative and resourcefulness, the development of such a sense of honour as will preserve order without surveillance and some form of organization designed to quicken and exercise the sense of responsibility. To trust a child tends to make him trustworthy. A system of pupil self-government, if wisely applied and not encumbered with unnecessary machinery, may be found effective.

8. Each school study has a specific moral value. Literature and history embody in concrete form moral facts and principles showing to the child.

In Germany and Denmark religious instruction is universal. In Norway and Sweden the class-subjects, especially History and Hygiene, are utilized as vehicles for moral instruction.

(Most of the above information was collected by Professor M. E. Sadler and Mr. Gustav Spiller.)

APPENDIX III.

DISCIPLINE AND CORPORAL PUNISHMENT, A
GOVERNMENT RESOLUTION AND SOME LAW
CASES.

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DISCIPLINE AND CORPORAL PUNISHMENT, A GOVERNMENT RESOLUTION AND SOME LAW CASES.

NOTIFICATION.

No. 1570-A. of 1909.

EDUCATIONAL DEPARTMENT,
BOMBAY CASTLE, 4TH AUGUST, 1909.

His Excellency the Governor in Council is pleased to approve the following rules of discipline for Government schools :—

General Rules of Discipline for Government Schools.

[N. B.—A copy of these Rules is to be given to the parent or guardian of each boy on his first admission to the school.]

1. Parents or guardians who send their boys to Government schools must understand that by so doing *they agree to delegate to the head-master and the Educational authorities the control which they are entitled to exercise over such boys* in all matters connected with such schools, and that in all questions of school discipline both inside and *outside* the schools the decision of those authorities is final.

2. Every application for admission or withdrawal should be made to the head-master by the parent or guardian of a boy in person or by letter. Applications for admission must be accompanied by a leaving certificate from the school last attended.

3. The school fee must be paid monthly in advance on the day fixed for that purpose. If a boy wishes to leave the school his

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parent must give notice of his intention before the end of the month; else the fee for the following month will have to be paid.

4. The head-master will exercise his discretion in admitting a boy or retaining him in the school. For breach of the school rules a boy may be fined or *otherwise punished at the discretion of the head-master.*

5. Boys are required to be regular and punctual in attendance. Leave of absence should be applied for either in person or by a note signed by the parent or guardian, and it will lie with the head-master to grant or refuse such leave. If a boy is absent without leave he will be required to bring a note from the parent or guardian explaining his absence, but it will be for the head-master to decide whether the reason assigned is sufficient.

6. Parents or guardians will be held responsible for any damage done by boys to any part of the school property.

7. Boys are required to be clean and tidy, orderly and respectful, both in class and in public. Rude, disorderly, or other objectionable conduct out of school will be punished.

8. No boy is to attend or take part in the organization or conduct of any public meeting of any kind, or, without the express permission of the head-master, in the collection of any fund.

By order of His Excellency the Honourable the Governor in Council,

R. E. ENTHOVEN,
Secretary to Government.

"By the law of England, the parent, or the school-master, who for this purpose represents the parent, and has the parental authority delegated to him, may, for the purpose of correcting what is evil in the child, inflict moderate and reasonable corporal punishment, always, however, with this condition, that it is moderate and reasonable. If it be administered for the gratification of passion or rage, or if it be protracted beyond the child's power of endurance, or with an instrument unfitted for the purpose and calculated to produce danger to life or limb, in all such cases the punishment is excessive and violent, and is unlawful."—*Lord Chief Justice Cockburn in Regina v. Hopley.*

"The point for the court was whether, according to the law of England, it was criminal for a master to cane a pupil by striking him on the hand. The magistrate stated that the boy deserved the punishment, and he did not attack the right to punish corporally with the view to intellectual stimulation,

as the counsel for the respondent had done. It was clear that no injury was caused in that case, and the punishment was properly inflicted. The reason given by the magistrate, 'that caning on the hand, however inflicted, was necessarily attended by serious injury,' was not sufficient to justify this conviction. It must, therefore, be quashed."—*Mr. Justice Mathew in Gardner v. Bygrave.*

With regard to extra-mural officers it was held in *Cleary v. Booth*:—

"That besides the reasonable authority of a parent or guardian which is delegated to the schoolmaster, the schoolmaster had also the power to inflict corporal punishment upon a pupil for misconduct on the way to and from the school, and out of school hours".

APPENDIX IV.

TYPES OF BOOKS SUITABLE FOR INDIAN SCHOOL
LIBRARIES.

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TYPES OF BOOKS SUITABLE FOR INDIAN SCHOOL LIBRARIES.

AN Indian head-master who is collecting books for a new library, or who is weeding and restocking an old one, should place the consideration of attractiveness first and foremost. His concern is not primarily with what is profound, famous, and instructive, but with what combines *real interest and attractiveness* with the profundity, fame, and instructiveness aforesaid.

One can take a horse to the water, but one cannot make him drink unless he is thirsty, and a head-master can provide a library, but he cannot make boys benefit by it unless they are naturally attracted to it. Its utility may be said to depend upon its power to interest. A thirst for literature (historical, geographical, scientific, biographical, descriptive, narrative, etc.) must be aroused (in the class-room) which can be slaked in the library. A hunger for more of what can only be tasted in the class-room must be satisfied in the library—and the hungry not sent empty away by the sight of filthy, battered, broken-backed, pictureless tomes, riddled with worm-holes and deficient in leaves, containing matter which was stale and superseded generations ago—or which makes not the slightest appeal to, or interest for, the Indian school-boy.

Library books must be *interesting* or they are almost worthless.

They should, as a general rule, be brightly and attractively bound, and well illustrated.

Subject.	Title.	Author or Editor.	Publisher.	Price (subject to large discount).	Remarks.
History, ¹ Biography, and General Historical Literature.	Highroads of History.	W. H. Fitchett.	T. Nelson & Sons, London.	1/6	Book VIII. Illustrated.
	Deeds that Won the Empire.		Geo. Bell & Sons, London.	1/-	"
	Fights for the Flag.	Chas. Kingsley.	"	"	"
	Hereward the Wake.	Andrew Lang.	W. & R. Chambers, London.	As. 12	4 volumes.
	Tales of the Round Table.	G. D. Oswald.	Longmans, Green, & Co.	R. 1-12	Illustrated.
	Sketches of Rulers of India.	F. York Powell.	H. Frowde, Oxford Univ. Press.	1/3	"
	Old Stories from British History.	"	Longmans, Green, & Co.	1/9	2nd Course. Illustrated.
	Sketches from British History.	S. R. Gardiner.	"	"	"
	An Easy History of England.	"	"	"	"
	Longmans' Ship Historical Readers—	J. W. Allen.	"	1/4	(1066-1185) Illustrated.
	Book IV. Stories and Biographies.	S. R. Gardiner.	"	1/6	"
	" V. The Tudor Period.	"	"	1/8	"
	" VI. The Stuart Period.	"	"	1/9	"
	" VII. The Hanoverian Period.	"	"	1/6	Portraits. Illustrated.
	Historical Biographies.	A. M. Williams.	"	1/-	Abridged.
	Macaulay's Essay on Clive.	W. E. Mullins.	"	"	"
	Southey's Life of Nelson.	Sir Walter Scott.	"	"	"
	The Talisman.	"	"	"	"
	Quentin Durward.	"	"	"	"
	Ivanhoe.	"	"	"	"
	Short Studies on Great Subjects.	Froude.	"	"	(Selections.) Illustrated.
History of the Romans. Sea Kings of Britain.	The History of London.	Sir Walter Besant.	"	1/9	Illustrated.
	Micah Clarke.	Sir Conan Doyle.	"	1/6	"
	The White Company.	"	"	1/6	"
	Jack of the Bushveld.	"	"	2/6	"
	A First Book of British History.	"	"	3/6	"
	A History of Great Britain from the Earliest Times to the Present Day.	Sir Percy Fitzpatrick.	"	"	"
	An Advanced History of Great Britain from the Earliest Times to the Death of Queen Victoria.	T. F. Tout.	"	"	"
	Longmans' Historical Illustrations.	"	"	5/-	"
	A History of the Romans.	J. C. Barfield.	"	"	"
	Sea Kings of Britain.	R. F. Horton.	"	2/6 per doz.	6 portfolios, each con- taining 12 plates.

¹ Note also see list of Historical Novels in "The Indian Teacher's Guide," by P. Wren. Longmans, Green, & Co., Bombay.

Subject.	Title.	Author or Editor.	Publisher.	Price (subject to large discount).	Remarks.
Science, Nature Study, and Natural History.	A Voyage in the Sunbeam.	Lady Brassey.	Longmans, Green, & Co.	3/6	Illustrated.
	My African Journey.	Winston Churchill.	"	3/6	"
	An Overland Trek from India.	Edith Benn.	"	15/-	"
	Sunshine and Storm in the East.	Lady Brassey.	"	1/-	"
	R.C. (I v), British Columbia, 1887.	L. A. Lees.	"	3/6	"
	Armenia: Travels and Studies.	H. Lynch.	"	42/-	"
	Oceana.	I. A. Froude.	"	3/6	"
	Islands beyond the Channel.	Mackinder.	"	1/9	"
	Distant Lands.	"	"	1/-	"
	Tales of Many Lands.	E. Arnold.	E. Arnold, London.	1/9	"
	Literary Readings relating to the Empire.	"	"	1/6	"
	Literary Readings relating to Europe.	"	"	1/6	"
	John Davis, Arctic Explorer.	Sir Clements Markham.	Geo. Philip & Son, London.	3/6	"
	Mungo Park and the Niger.	J. Thomson.	"	3/6	"
	John Franklin and the N.W. Passage.	Sir H. Johnston.	"	3/6	"
	Livingstone and the Exploration of Central Africa.	"	"	3/6	"
	Christopher Columbus.	Sir Clements Markham.	"	3/6	"
	Magellan and the First Navigation of the Globe.	F. H. Guillemard.	"	3/6	"
	Palestine.	C. R. Cender.	"	3/6	"
	Round the World.	G. Philip.	"	6d.	"
	The Golden Gates of Trade.	J. Yeats.	"	4/6	"
Science, Nature Study, and Natural History.	The British Empire.	E. Sanderson.	Gresham Publishing Co., Bombay.	Rs. 60	6 volumes. Illustrated.
	The World of To-day.	A. R. Hope Montreiff.	"	Rs. 52	"
	The Story of Animals.	Mrs. A. Bell.	G. Philip & Son, London.	3/6	Illustrated
	" " Plants.	"	"	2/6	"
	" " Mankind.	"	"	15/-	"
	A Popular Guide to the Heavens.	Sir Robert Ball.	"	2/6	"
	The Wonders of Nature.	Prof. Rudolph.	"	2/6	"
	In Nature's Storyland.	E. Hiron.	"	2/6	"
	Curiousities of Natural History.	F. Buckland.	"	1/6	"
	Concerning Snakes.	F. T. Buckland.	"	1/6	"
	Scavengers of the Sea.	"	"	1/6	"
	Rats.	"	"	1/6	"

Subject.	Title.	Author or Editor.	Publisher.	Price (subject to large discount)	Remarks.
Fiction, Literature, Poetry, and Miscellaneous.	The Out-door World.	W. Furneaux.	Longmans, Green, & Co.	6/- net.	Illustrated
	A Familiar History of Birds.	E. Stanley.	" "	3/6	"
	Out of Doors.	J. G. Wood.	" "	3/6	"
	Half-Hours with the Stars.	R. A. Proctor.	" "	5/-	"
	The Southern Skies.	" "	" "	3/6 each.	2 volumes Illustrated
	Popular Lectures on Scientific Subjects.	H. von Helmholtz.	" "		
	Beasts and Men.	C. Hagenbeck.	" "	12/6 net.	Illustrated
	Science in Modern Life	J. R. Ainsworth Davis.	Gresham Publishing Co.	Rs. 40	6 volumes. Illustrated.
	The Natural History of Animals.	" "	" "	Rs. 60	"
	Parables from Nature.	G. Bell & Co.	Geo. Bell & Sons.	As. 9	Illustrated.
Fiction, Literature, Poetry, and Miscellaneous.	The Waverley Novels.	Sir Walter Scott.	Gresham Publishing Co.	Rs. 87	25 volumes. Illustrated.
	Dickens' Novels.	Charles Dickens.	" "	Rs. 85	17 " "
	Shakespeare's Works.	Sir Henry Irving and P. A. Marshall.	" "	Rs. 70	14 " "
	Longmans' School Shakespeare, containing 12 plays.	A. V. Houghton.	Longmans, Green, & Co.	2/6	800 pages, clear type
	The Arabian Nights.	Andrew Lang.	" "	6/-	Illustrated
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